

Gay Community News

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Lesbian Mother Wins Custody Case

**Dan White's
Arraignment**

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**"Walls to Roses"
Album Reviewed**

Major Court Decision Allows Lesbian Mother to Retain Custody

By Jil Clark

LANSING, MI — On Jan. 17, the Michigan Supreme Court reversed four decisions made by two lower courts and restored custody of a 12 year old girl to her mother who is a lesbian. "Two and a half years of hell are truly over," said an ecstatic Margareth Miller. The Ann Arbor social researcher has been fighting to regain custody of her daughter, Jillian, since 1976.

Because a circuit court judge had given major consideration to the mother's "sexual status" in his awarding custody to the father, the high court's ruling appears to say that a parent's homosexuality alone is not grounds in Michigan for denying that parent custody of her or his children.

The Significance of the Case

According to Thomas O'Brien, Miller's counsel, "It is clear from the record there was not proof that the sexual status was harmful to the child...." The high court has reaffirmed the basic Miller argument: "No court can take a child from a parent and consider evidence of sexual status alone without proof that the status has a detrimental effect on the child."

Holly Ladd, member of the Massachusetts Chapter of the Anti-Sexism Committee of the National Lawyer's Guild and principal initiator of the Lesbian and Gay Parents Project in Cambridge, interprets the court's ruling as "putting the burden of proof back where it should be, on the challenging parent."

Sodomy Law Repeal Goes Unnoticed in Vermont

WASHINGTON, DC — In a move unreported and unnoticed at the time, the state of Vermont repealed its sodomy law in early 1977. Washington activist Franklin Kameny discovered the repeal in December of last year and confirmed that discovery this month.

Kameny, an Alternate Delegate-at-Large from the District of Columbia at the December, 1978 Democratic Party Mid-Term Convention in Memphis, learned that a new sexual assault statute had also been enacted in Vermont. He made his discovery in a discussion with a Vermont delegate to the convention.

The repeal was enacted on April 23, 1977, effective July 1, 1977. The age of consent in Vermont is now 16.

The specific law repealed by the action was No. 2603 in the state statute books. Called "Fellation," the act stated, "A person participating in the act of copulating the mouth of one person with the sexual organ of another shall be imprisoned not less than one year nor more than five years."

The Vermont Sessions Laws published in 1977 also redefined sexual assault. Chapter 72 of the Public Acts defines assault as an act in which one person "compels the other person to participate . . . without the consent of the other person; or by threatening or coercing the other person; or by placing the other person in fear that any person will be harmed imminently . . ."

Ladd emphasized that the high court has set an "excellent precedent" by its raising the phrase "proven detrimental effect" to the level of the legal standard "in the best interests of the child." "I think that the standard 'in the best interest of the child' leaves the judge room to apply his own values. The wording 'proven detrimental effect,' however, forces the judge to *prove* that something is actually *harmful* to the child. . . . [A]s a result, I think that in the future . . . judges will have to rely much more heavily on the testimony of child psychiatrists in determining whether the child is suffering any 'detrimental effects'."

"It is very important that this ruling favorable to lesbian mothers was made at the supreme court level, because a state supreme court is something that other states will listen to. . . . You occasionally get an award of custody to a gay parent on the probate level, but other judges don't pay attention to that lower court ruling. . . . New law is more apt to be made on the supreme court level. . . ." Since judges do not like to have their decisions appealed to the supreme court and overruled there, added Ladd, this ruling will quickly filter down through the entire judicial system of Michigan.

"The reason that this case is so important is that the decision of Circuit Court Judge Frederick Ziem to take my child from me had *only* to do with my "sexual status . . ." explained Miller.

Asked if at any time Ziem attempted to make an award of custody contingent upon her refraining from engaging in any lesbian political or social activities, she assured GCN that he did not. Miller was adamant that Ziem regarded her "sexual status" itself as counter to "the best interests of the child." "At the time of my ex-husband's custody challenge, I was not in a so-called 'relationship,'" continued Miller. "[At no time during the trial] was I being judged because I made love with a woman someplace . . . [my husband] just dropped the term 'lesbian' and that was enough. . . ."

When GCN asked whether Ziem had probed as thoroughly into the quality of her husband's parenting as he had into her own, Miller replied that Ziem "not only did a very inadequate job" of uncovering the father's glaring faults as a parent, but Ziem "deliberately overlooked" them. "He [Miller] was brutal with the children. . . . [H]e became furious if they asked him a question. . . . [H]is way of dealing with them was to snap at them like, 'You make a better door than a window,' if one of them happened to be blocking his view of the television. . . . Not enough was said about his kind of parenting. All the witnesses said he was an 'above average parent'." According to Margareth Miller, what those friends, relatives, and neighbors who testified did not know was that Miller saw his children, Jillian and Ricky, only nine times one year.

"My husband has other problems which I could have brought up, but I did not because I have to protect my children. . . . Specifically, I wanted to protect my son . . . who is still living with my husband." Miller asserted that Judge Ziem handled the case "in a prejudiced way. . . . [T]he [unveiled] facts alone showed that he was an inferior parent. . . . [H]e actually admitted in court that he had never wanted the children. . . ."

Two and a Half Years of Hearings

Margareth Miller left her husband in 1972, taking the children with her. When the Millers were divorced, he willingly relinquished custody of their son and daughter, aged 11 and 7 respectively. Miller told GCN that her husband knew then that she was a lesbian.

Margareth Miller suggested that a death in her husband's family caused a sudden change in his attitude. After the death of his father, Miller sued for custody in Oakland County Circuit Court in Pontiac, Michigan, while he had the children with him on vacation in August, 1976. He contested her parental fitness for several reasons, among them her lesbianism. In order to challenge her custody on the ground that she was a lesbian, he had to contend that he did not know about her lesbianism when he gave up custody in 1973. Ziem, who Miller said seemed obsessed with the word "lesbian," believed the father's claim that his wife's "sexual status" had not been revealed to him. In August 1976 he ruled that "the lesbianism alone warranted the removal of Jillian and Ricky from the care of the parent with which they had always lived.

In awarding temporary

custody, Ziem bargained with Miller and on Sept. 1, 1976, ruled that, for the duration of the court battle, she could have her daughter back without child support, if she would then relinquish her claim to custody of her son. Fourteen-year-old Ricky, in the meantime had been bribed by his father with promises of a new Monte Carlo. Miller had also told his son that he could not see his mother because she was "sick".

In the next nine months, Margareth Miller made seven court appearances. Ziem ruled a second time that custody of Jillian should go to the father, who, the judge contended, was capable of providing a more stable home life. Miller had testified that his ex-wife had moved 12 times in the year after they were divorced. Margareth Miller, a native of Great Britain, explained to GCN that during that year she had taken her children "home to England. . . . I think that was a wonderful thing for a parent to do for her children. . . . [T]hey got to meet and stay with their relatives . . . but he [her husband] counted each of those visits as 'moves'."

It was also purported that while residing with her mother only, Jillian's academic standing had dropped. Jillian's school submitted written refutation of this allegation to Ziem, but the judge would not accept it as valid evidence " . . . although he used a news clipping in which President Carter said he doesn't support homosexuality to legitimize his own non-support. . . ."

Miller insisted that her husband produced no solid evidence of her parental inferiority and Ziem himself boasted that Miller's homosexuality was the "major consideration" in his decision in June 1976. A clear example of Ziem's audacity, recalled Miller, was his dismissal of the state law which requires the judge handing down a child custody decision to read aloud points A through J of the Michigan Child Custody Act of 1970. "We all know what those [points A through J] are so I won't bother to go down them," announced Ziem.

The important legislation to which he was referring exists as a guideline for judges in determining the "best interests of the child." It discusses such considerations as how much love, affection, guidance, and security are provided to the child by the present guardian and asks about the mental stability of the challenging parent. Point J, added Miller, is the catch-all, tacking on " . . . any other factor that the judge deems relevant."

Appealing Ziem's Decision

Miller appealed Ziem's decision at the Court of Appeals in Lansing. Upon hearing an oral presentation by her lawyer, Justices Bromson, Burns and Brown recognized that the apparent illegality involved and sent the case back to the Oakland County Circuit Court for further consideration in light of the ten points. Miller told GCN, "I wish I'd been a little fly on his chamber wall when he found out that he had to go through the Michigan Child Custody Act!"

Back in Pontiac, more months of social workers' evaluations, psychologists' interviews and

court appearances ended in Ziem's third decision to award custody of Jillian to her father in February 1978. In the interim, the judge had personally interviewed Jillian in his chambers where, in her mother's recollection, the girl " . . . supposedly told the judge that she would rather live with her mother." Upon emerging from this private conference, Ziem confessed that he knew what Jillian preferred, "but an 11-year-old child cannot know what is in her own best interests and I say this particularly because of the lesbianism." This time Ziem recited the ten points of the Michigan Child Custody Act and, to the amazement of all present, tacked on his opinion that Margareth Miller did not compare favorably to her husband " . . . because of her lesbianism." Ziem decried lesbianism as "immoral," Miller told GCN, a tactic that even her ex-husband had not attempted to use.

On to the High Court

In May 1978, the Appeals Court in Lansing upheld Ziem's ruling, stating that this time he "had in no way made any mistakes." The law firm representing Miller, O'Brien, Morn and Dimond, then petitioned the Michigan Supreme Court for a hearing. The high court accepted the litigation. Seven months later on Jan. 17, it brought Miller's "two and a half years of hell" to a close. The seven judges (including Mary Coleman, the first woman Chief Justice in the U.S.) rules without dissent that the mother's sexual preference should not have been a major consideration in Ziem's awarding custody to the father.

"The record does not present clear and convincing evidence that the change of custody is in the best interests of the child," the high court said.

The unanimous vote to restore custody to Margareth Miller greatly surprised her. "They [the judges] were all Catholic, Republican, in their sixties, and heterosexual-'til-death, but the mother in Justice Coleman came through. . . ." She said that Wednesday was "like D-Day for Jillian who'd been living in a sort of war since she was ten."

"After I stopped crying and laughing and getting hysterical," the mother continued, "I called Jillian at school. She said, 'Are you sure it's really over?' When I said it was, she said, 'Can I have the rest of the day off from school?'"

Once custody of a child has been contested in court, the court's award can be challenged at any time, not only by the spouse, but by relatives, neighbors, or the state. Miller assured GCN that she does not fear any such reprisal " . . . because now I know all the facts and I'd do it all again [M]y husband never dreamed that I'd give him such a challenge. . . ."

Financial Support

Asked whether people in Ann Arbor, in particular the University of Michigan community, had supported her, she alleged that they are "all talk and no do in Ann Arbor. . . . [T]he Michigan Organization for Human Rights backed me financially . . . but they could

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Franklin Kameny

Michael Thompson

The conviction on a charge of sexual assault in Vermont carries a prison sentence of not more than twenty years, a fine of not more than \$10,000, or both.

The new Vermont statutes point out that "Lack of consent may be shown without proof of resistance," and that during any trial, "Neither opinion evidence of, nor evidence of the reputation of the complaining witness' sexual conduct shall be admitted."

The repeal of the Vermont sodomy law in 1977 made the state the 22nd in the nation to have taken such action.

The twenty-two states which have now repealed such laws comprise some 38% of the general population.

NEWS NOTES

QUOTE OF THE WEEK

"All right, there are plenty of fluff heads in gay life — people who've never read a book and see nothing else but the way you're wearing a shirt when you come into a room. But there are plenty of gay men who are tremendously conversant with ideas, and I'm fascinated by the intellectual who goes out into the world and gets into situations that are completely unburdened by ideas" — Andrew Holleran, author of *Dancer From the Dance*, in an interview in the Boston "Real Paper" on January 20.

MURDER AT THE ANVIL

NEW YORK CITY — Police here are continuing their investigation of a murder which took place on January 8 in the Anvil, a back-room gay bar.

Investigators say that early in the morning hours, Alberto Chueque was stabbed to death in the downstairs room of the bar. At least forty men were reportedly in the room when the incident occurred. Reports say that the man who committed the act was seen by other customers earlier in the evening. According to police, Chueque apparently discovered his assailant while the man was attempting to pick his pocket. A fight followed and during the confusion Chueque was stabbed twice.

Persons with information about the incident should call Det. Luther Barnes (212) 477-7444.

CINEMA FOLLIES UPDATE

WASHINGTON, D.C. — The trial of the owner of the Cinema Follies movie theatre has been delayed until March 13. The trial of William Oates stems from a fire which destroyed the theatre, killing eight men on Oct. 24, 1977. The charges against Oates are based on 16 fire safety violations in the building.

Oates is also charged with three code violations in connection with the opening night of a new theatre called Cinema Follies.

If convicted on the charges involved in the fatal fire, Oates could receive a maximum \$300 fine and 10 days in jail for each of the misdemeanor charges. Several families of the fire victims have filed suit for civil damages against both Oates and the District government.

STUDENTS ON RIGHTS, ETC.

WASHINGTON, D.C. — Today's average first year college student is a political moderate who favors gay rights and legalized abortion. A survey of nearly 290,000 first year students at 566 colleges and universities was conducted by the University of California at Los Angeles and the American Counsel of Education.

There was a drop in the support of gay rights in the annual survey. Support for outlawing homosexuality dropped from 48.6% to 46.3%.

There was a one percent increase, up to 56.7%, in the number of students advocating legalized abortions.

As for political labels, 57.8% of the students describe themselves as middle of the road. Sixteen percent called themselves conservatives. The number of liberals has declined more than 10% since 1970.

GAY HEADS ACLU CHAPTER

SEATTLE, WA — An openly gay person has been selected as the head of the Washington American Civil Liberties Union. Peter Thomas Judge is reportedly the first openly gay person named to head a state affiliate of the ACLU. He is a former literary agent and film producer.

Judge was president of the gay rights chapter of the Southern California ACLU and had served on the board of directors of that group.

Kay Frank, president of the ACLU/Washington, said the board there chose Judge because he was the "candidate that could best meet the needs of this affiliate. We did not discuss the gay issue."

Judge stated that the major issues to be faced in the coming decade will be personal choice in abortion, resistance to government invasion of privacy, protection of employees' rights and age discrimination.

GBA'S NEW BOARD

BOSTON — The Gay Business Association here has announced its Board of Directors for 1979.

Elected were Michael Campbell, Linda Carford, Phyllis Carford, Larry Kessler, Brian J. Moran, Esq., Judy Previte, Lee Ridgway, Richard Rubino, Esq., Robert Saltiero and Mark Zimmerman.

Michael Campbell and Linda Carford will serve as co-chairs of the association.

The new board has hired a part-time staff-person to handle its newsletter, correspondence and administrative work. Joann Crawford can be reached at the GBA phone number, 247-3431, or by leaving a message at 646-3397.

CSLDC ELECTS OFFICERS

NEW YORK CITY — The Christopher Street Liberation Day Committee (CSLDC) has elected officers for the June 1979, 10th Anniversary March celebrating the Stonewall incident.

Jeannie Gray of the Salsa Soul Sisters and Seth Lawrence of the Gay Activists Alliance were named co-chairs. Cliff Bossert of Gay Youth was elected Recording Secretary and Anar Candelario of Gay Youth was elected Treasurer.

In accepting the positions of co-chair, both Gray and Lawrence emphasized the importance of making the 10th Anniversary March significant to all segments of the gay community.

Planning meetings began this month. Information concerning the CSLDC is available through the Coalition for Lesbian and Gay Rights (212) 924-2970.

GAA/NY DISHONOR ROLL

NEW YORK CITY — The Gay Activists Alliance/New York has compiled a list of names of people and organizations which the group believes have been "most oppressive" to gay men and lesbians.

The group cited the so-called "Batpack," the group of bat wielding young men who attacked six men in the Central Park Rambles in July of last year. All of the victims of that attack were badly injured. One of the four youths arrested has pleaded guilty in the attack.

GAA has also cited California State Sen. John Briggs, author and major proponent of the anti-gay school workers' Proposition 6 which was defeated in a referendum in California last November.

Author Quentin Crisp was also "dishonored" by the group, "for going about the United States and Great Britain advocating that gay people not fight back even when they're being beaten."

Authors Andrew Holleran and Larry Kramer were cited by GAA/NY for what the group saw as their "distorted presentations" in the books *Dancer From The Dance* and *Faggots*.

Also mentioned in the GAA/NY list were New York Mayor Edward Koch, New Jersey State Sen. John Maressa, New York City Council-member Aileen Ryan, and former National Gay Task Force Director Bruce Voeller.

SEXISM AND RACISM ON TV

NEW YORK CITY — The US Commission on Civil Rights has denounced continued dominance of the television industry by white males. The independent agency has urged the government to correct sexism and racism in television programming and hiring.

In a 97-page report the commission urged the Federal Communications Commission (FCC) to examine network programming decisions that lead to stereotyped portrayals of women and minorities.

The report also urged the FCC to require the networks and all broadcast licensees to institute affirmative action hiring programs to correct imbalances.

CHANGES FOR THE NAVY

NORFOLK, VA — The US Navy's long-standing tradition of calling its ships "she" may be nearing its end. The ships would be called "it," and seamen would be called sailors and Naval Academy students would be called midshippeople.

The Defense Dept. is circulating recommendations that would remove gender-designating words from the military language.

SALEM STATE COURSE

SALEM, MA — Salem State College is offering a gay studies course again this semester. The class, ID 322, will meet Monday afternoons, 2:30-5:20 p.m.

Historical, psychological, social, political, religious and personal aspects of homosexuality will be included in the course. Use will be made of lectures, films and extensive discussions.

Anyone interested in registering for the course, for credit, in auditing, or in visiting on an irregular basis, is invited to contact Dave Newton at 745-0556, extension 375.

ALASKA RIGHTS CONFERENCE

ANCHORAGE, AK — On Feb. 3 the Alaska State-Wide Human Rights Conference on Sexual Orientation will take place at the University of Alaska of Anchorage in the Lucy Cuddy Center from 10:00 a.m. — 6:00 p.m.

The conference is being sponsored by the Alaska Gay Community Center, Alaska Women's Resource Center, Anchorage Chapter of the American Civil Liberties Union, Gay Information Services, Anchorage Open Door Clinic, and the UAA Student Political Awareness Committee.

The concept for the conference will focus on presenting an educational forum on the discussion of "sexual orientation" in the Alaskan community. There will be three panels presented in which individuals will discuss issues such as discrimination in the community because of sexual orientation; the legal question involving the rights individuals have in being protected from discrimination; and a panel, discussing the religious question, which will consist of individuals from various denominations.

Eugene Haberman, Editor/Publisher of Gay Alaska and a spokesperson for the conference commented that the concerns of "sexual orientation" raised by many individuals in the Alaskan community can only be resolved through educating Alaskans to this issue.

For more information call the Alaska Women's Resource Center (907) 278-9047 or the Alaska Gay Community Center (907) 276-3909.

MASTERS IN SCHOOL

PITTSBURGH, PA — A private school here says it has no regrets about having invited noted therapist Dr. William Masters to the school, even though his remarks on homosexuality caused an uproar among parents.

Ann P. Leibrick, director of counseling at the Shady Side Academy, said Masters "gave a marvelous presentation. I'm not sorry we had him or about anything he said."

In his keynote address at the high school, Masters said that homosexuality and whatever sexual behavior "a person is comfortable with is fine."

LIBRARY FOR THE BLIND

NEW YORK CITY — The Gay and Lesbian Blind organization in New York is developing a lending library of gay books and cassettes for those people who cannot see to read for themselves.

For further information, write Paul Lugo, Gay and Lesbian Blind, 110 East 23rd St. Suite 502, New York, NY 10010.

PERFORMANCE GROUP FORMS

BOSTON — There will be an audition call for a performance-group style production on Wed. Feb. 7 and Thurs. Feb. 8 at 8 p.m. The production's themes are combatting sexism, combatting oppression of lesbians and gay men, and "developing allies." Participation is open to women and men of all persuasions, races and abilities. The audition will be in the form of a workshop.

Players will be asked for 3-4 evenings a week for a 6 month period. Lesser time commitments are asked for from music, dance and scripting people.

The theatre piece is a Sweet Corn production and will be directed by Demian. Demian has had extensive experience in theatre, public affairs radio, graphic and cinema arts. He holds a Doctorate in Education.

More information and location of audition/workshop may be had by calling Demian at (617) 547-2277.

Maine Legislation Proposes to Neuter Convicted Child Molesters

AUGUSTA, ME — A bill that proposes to surgically neuter convicted child molesters has been filed by a Maine state legislator. The measure, filed by conservative Republican Joyce Lewis, is designed "to prevent child abuse." It is now under review by the state attorney general who is to decide whether the proposal violates the US Constitution's guarantees against cruel and unusual punishment.

The Lewis bill stipulates that surgical procedures would render both women and men found guilty under the statute incapable of sexual arousal without harm to the genitalia. It is aimed at people found guilty of gross sexual misconduct involving children under the age of 14.

Carolyn McTeague, program manager for the Maine Children's Protective Services Agency, has given some qualified support to

the measure but doubts its effectiveness. She told the *Washington Post*, "Since the act is one of violence rather than sex, I'm not sure anyone could prove these people would stop attacking."

"The act would very probably result in murder rather than sexual child abuse if the bill is enacted," McTeague said. She has suggested longer prison terms for convicted sexual molesters of children.

Major opposition to the proposed measure is coming from the Maine chapter of the American Civil Liberties Union.

Jean Sampson, executive director of the Maine ACLU, expressed vehement opposition to the bill in the *Post* article. "It seems very barbaric, like something out of the Dark Ages."

"The idea of a civilized society doing that to people is so abhorrent that it far outweighs the benefits to society," Sampson said.

White: Milk 'Smirked at Me'

SAN FRANCISCO — Former Supervisor Dan White reportedly told San Francisco police investigators that he shot and killed Supervisor Harvey Milk because Milk "smirked" when White complained about Mayor George Moscone's refusal to reappoint White to the seat he had recently resigned.

According to people who attended the closed arraignment process, White also told police that Mayor Moscone had just said "this is just politics" when White decided to shoot him.

White is charged with two counts of murder in the November shootings of Milk and Moscone in City Hall. The arraignment was closed to the press and public at White's request under a state law that gives a defendant that right.

Reports from sources at the hearing state that, when White surrendered to police after the kill-

ings, he told investigators that he shot Milk because, "He smirked at me."

A witness at the arraignment told reporters that White looked "pale, somber and his eyes were a thousand miles away" during the hearing.

According to the testimony during the two-day arraignment, White gave himself up after meeting with his wife at St. Mary's Cathedral. A few days after that meeting a funeral mass for Mayor Moscone was held at the same church.

The defense called a large number of witnesses from various levels of city government, including a number of members of the Board of Supervisors.

White's attorney, Douglas Schmidt, said he plans to contend that whatever acts White committed were the result of diminished capacity, since his client could not control himself.

Penn Acts to Prohibit Preference Discrimination

PHILADELPHIA — The University Council of the University of Pennsylvania, the largest private employer in Philadelphia, has adopted a non-discriminatory policy in relation to sexual minorities. The Council, which is the major University consultative body and represents students, faculty, and administrative and other employees in the University and its affiliate institutions, also explicitly approved making the various grievance procedures now available to women and minority groups accessible to persons claiming discrimination on the basis of their "sexual or affectional preference." The new policy becomes effective by administrative action, and is the most comprehensive non-discrimination agreement existing with an Ivy League institution.

Philadelphia Lesbian and Gay Task Force Director James H. Littrell, who with Annenberg School Professor Larry Gross and members of two campus organizations, Lesbians at Penn and Gays at Penn, negotiated the agreement, described the new policy as "significant and realistic."

"Not only does this policy guarantee the rights of access and advancement with the University for all members of the University community who are gay or lesbian," he said, "but it also gives those who have been discriminated against legitimate access to corrective procedures. This is a major step forward for gay men and lesbians. Heretofore, non-discrimination policies of this sort

have been, at best, statements. What we have here is a concrete way of seeking redress. That's surely the only way to get at any kind of discrimination."

Littrell praised the cooperative efforts of University President Martin Meyerson, former Provost Eliot Stellar and current Provost Vartan Gregorian, and University Counsel Stephen Burbank in reaching an agreement about the policy. "Professor Gross and I have been pleased with the steady progress of our talks with the University in the last months. I'm particularly grateful to Provost Gregorian and to Mr. Burbank for their advice in formulating the new policy with us."

The University Council approved the policies without dissent. The policy itself simply adds the words "sexual or affectional preference" to already existing University policy statements. The broadest of these will now read:

The University of Pennsylvania does not discriminate on the basis of race, color, sex, sexual or affectional preference, age, religion, national or ethnic origin or physical handicap. The University's policy applies to faculty and other employees, applicants for faculty positions and other employment, students and applicants to educational programs and activities.

In a second resolution the University Council recommended "to the bodies responsible for various grievance procedures with the University that discrimination on the basis of sexual or affectional preference be explicitly included among grounds for grievance in each procedure."

A long legislative fight is expected over the measure which observers believe may not pass. Questions have arisen concerning the effectiveness of the Lewis proposal and the constitutional rights of the offender.

John Martin, the Speaker of the House in the legislature, has predicted a long and stormy debate centered on the rights of both the children and the offenders. The bill will come to the floor of the legislature, because under state law no measure can be killed in

committee.

"This is the 'Year of the Child,'" Speaker Martin said to the *Post*, "a year in which a great deal of attention could result in increasing punishment for child sex abusers. But if the attorney general rules it unconstitutional, the bill is dead. It will not gain much support."

Rep. Lewis, who told the *Post* she could "not think of a better way to stop [child abuse]," added that her bill is the "only way I can think of to protect children."

Arguing that the proposal to neuter convicted molesters was not cruel and unusual punishment as defined in the Constitution, Lewis said, "The only thing a man couldn't do is have sexual intercourse; it's not like he couldn't hold a job."

"And a person who thinks it might happen to him might be so scared it would be a deterrent," Lewis told the *Post*. "I only hope and pray some child will have a better weekend because a molester was afraid."

Carter Names Women's Committee Chair

WASHINGTON, DC — Just one week after firing Bella Abzug as co-chair of the National Advisory Committee for Women [see GCN, Vol. 6, No. 26], President Carter has formally announced that he will name Marjorie Bell Chambers to head the committee.

Chambers, president of the American Association of University Women and a Los Alamos, New Mexico consultant, will serve in the position on a temporary basis.

Abzug's removal led to the protest resignations of about half of the members of the panel, although the White House continues to contend that a number of resignations have not been received and some members of the committee have reconsidered their decisions to leave.

In announcing the appointment of Chambers, a registered Republican and a member of the Los Alamos City Council, the White House said: "Chambers' initial task will be to work with Sara Weddington to expand the access of the committee to policy-making forums within the Administration. The White House anticipates a solid working relationship with the committee and will continue to consult it and seek its advice."

Sara Weddington replaced Midge Costanza as an aide to Carter.

Reports on Chambers indicate that she is more low-key than Abzug, who reportedly was ousted after criticizing the President in front of the committee. Although she lobbied for the successful extension of ratification time for the Equal Rights Amendment, Chambers has avoided involvement in lesbian rights issues and abortion.

Here is a list of members of the advisory committee for women who resigned after Carter fired Abzug. (The other co-chair, Carmen Votaw, announced her resignation the day of Abzug's dismissal.):

Eleanor Smeal, president of the National Organization for



Bella Abzug (l.) listened as NGTF co-chair Jean O'Leary resigned from Carter's National Advisory Committee.

Women; Mildred M. Jeffrey, president of the National Women's Political Caucus; Cecilia Preciao Burciago, assistant provost of Stanford University;

Sey Chassler, editor of Redbook magazine; Pilani C. Desha, former president and current board member of the National Federation of Business and Professional Women; Mary Crisp, co-chair of the Republican National Committee; Laura de Herrera, a Colorado state legislator;

Donna de Varona, a member of the U.S. Olympic Committee; Judith Heumann, deputy director of the Center of Independent Living at Berkeley, Calif.; Koryne Horbal, a member of the women's caucus of the Democratic National Committee;

Brownie Ledbetter, founding member of the Arkansas

Woman's Political Caucus; Billie Nave Masters; member of the American Indian Women's Caucus; Nancy Neuman, vice president of the League of Women's Voters; Jean O'Leary, co-executive director of the National Gay Task Force; Carolyn Reed, secretary-treasurer of Household Technicians of America and a member of the New York City Mayor's Commission on the Status of Women; Jill Ruckelhaus, member of the University of Puget Sound's board of trustees;

Tin Myaing Thein, co-chair of the Asian and Pacific Minority Women's Caucus; Maxine Waters, member of the California legislature and the California Commission on the Status of Women; Addie Wyatt, vice president of the Amalgamated Meat Cutters and Butchers Workmen.

Demonstrators Select NY City 'Bigot'

By Harold Pickett

NEW YORK — Charging that "Thomas J. Cuite has used his power as Majority Leader [of the City Council] to engineer the defeat of gay rights legislation for the past seven years" members of the Coalition for Lesbian and Gay Rights (CLGR) selected Cuite as its January, 1979, "Bigot of the Month."

CLGR staged a picketing action in front of Cuite's Brooklyn home at 34 Fuller Place on Jan. 20. Some 70 demonstrators took part in the action.

A leaflet prepared by the CLGR stated, "We are picketing in front of Cuite's home to alert YOU, his neighbors and constituents that there is a bigot in YOUR midst. Lesbian and gay residents should be especially aware of his foul record on this issue [gay rights]."

The leaflet also pointed out to constituents that "Thomas J. Cuite has employed the services of his wife as chief manager of the scandal-ridden school lunch program" and that Cuite "manipulates the Brooklyn Borough President's Community Planning Board appointments."

Cuite represents the 30th City Council District in the Park Slope, Windsor Terrace, and Red Hook section of Brooklyn.

Cuite and his family seemed to be away from their home on the day of the demonstration, which was publicized in advance. Whether or not Cuite was actually present during the demonstration was not a concern of CLGR in calling the action.

Almost as many neighborhood children and teenagers as there were demonstrators gathered during the hour long demonstration. Most were curious and

seemed excited by the presence of the activists and were lively hecklers, especially toward the end of the demonstration when they chanted "Go home, fags!"

Activists, too, were quite lively. Police did not prevent the group from using three bullhorns in leading the chants, a favorite being "Cuite, Bryant, Briggs — three little pigs!"

In addition to CLGR's banner, several of the Coalition's member groups also displayed their own banners. Among these were Dignity, Gay Activists Alliance, Gay Youth, and Lesbian-Feminist Liberation.

After the demonstration, smaller groups of activists went to leaflet strategic areas of Cuite's district. They urged people "to express your feelings" to Cuite by phoning his City Hall office (212) 566-5260 or by phoning his home (212) 499-8844.

Gay Community News

THE GAY WEEKLY

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an issue of liberation

Dear GCN:

I feel impelled to write to you about your latest issue — the January 13 issue. I have been encouraged by the improvement I have seen in the paper in the last month or so — it seems that there has been more writing about women and women's concerns, that there has been more women writing — which makes me feel that the paper is writing more about my own experience. I have also been very pleased to see people writing about racism in the gay community. Generally white gays and lesbians seem to ignore racism, even seem to ignore the existence of Third World gays and lesbians — it's good to see some acknowledgement. I would like to see still more writing by and about Third World gays and lesbians. Perhaps a couple of weekly columns devoted wholly to Third World people would be a good idea. The *Seattle Gay News* instituted a column, "Gays of Color" — perhaps GCN should do something similar.

In general, the writing and organization of the paper seem to be improving and I can only wish that this continue.

So much for the good words. I am extremely bothered by all the coverage you are giving to the Revere trial and to the man/boy love issue. Speaking as a lesbian, this is not an issue which I find important to gay/lesbian liberation. I am not sure whether it is even an issue of liberation. Simply from my own memories of being a younger person, I find it difficult to believe that younger men or boys under the age of consent are entirely giving their free consent to sex with men much older than they. For men or boys around the age of consent — i.e., around 16 or 17, I think it probable that they are — but could the same be said of a thirteen-year-old? I know that some boys in the teenage years are quite capable of free consent to sex with men much older than they — but are all? Older men have a great deal more power than teenagers (both male and female) and seem quite capable to me of coercing younger boys into sex. In saying this, I'm not ruling on the guilt or innocence of the Revere defendants — I am trying to refer to any such relationship. When a younger woman I was subjected to this sort of coercive influence from older men — and I think it's quite probable a lot of men interested in boys are no more scrupulous or ethical than the men who tried to coerce me. Coercion needn't take the form of physical force — it can be psychological and still be quite powerful. As Jean Segaloff and Nancy Walker say in this issue, it seems to be a case of older men saying that they would like to have sex with boys and trying to make this an issue of gay rights when it may just be a matter of wanting their own personal desires gratified with no particular thought given to how consenting the boys are.

The issue of men having sex with boys does not touch on my life, nor do I think it touches on the lives of most lesbians — or even most gay men. Because of the issue of whether the boys are really giving their free consent, I'm not sure it's an issue of gay liberation either. I was under the impression gay liberation was about freely consenting adults being allowed to associate with one another in whatever manner they saw fit — not about issues of questionable consent. I don't defend the right of men to have sex with boys because I'm not convinced that they have any such right.

And it angers me that this issue is being given so much space in GCN, giving it legitimacy as a genuine issue of gay liberation. Before this is a cause which is taken up so wholeheartedly, I want to see a lot more debate and questioning of its legitimacy conducted. I would like the men who are advocating man/boy love as an issue of children's rights and gay rights to consider if they are doing this for their own satisfaction merely or whether they really have the best interests of the boys at heart.

In saying this I'm not denying that children have sexuality. Far from it! I only have to consider my own past to realize that children are sexual — and that they should be allowed to express that sexuality without censure. The issue of adults having sex with children, is, however, vastly complicated by the fact that adults have power over children. Sex between children is not an issue with me — it is when such age discrepancies appear that I am disturbed.

In connection with this, I would like to say that I am also disturbed by the coverage of the *Body Politic* trial. First of all, let me make it clear that I do not think the police had the right to raid *Body Politic* for publishing the article on man/boy love — we're not going to get anywhere by refusing to deal with the issue or refusing to discuss it. I also do not think that they had any right to seize the gay male sex manual. I support the *Body Politic* in their trial. However, I'm disturbed, again, that the issue of man/boy love is considered as part of gay liberation.

Finally, I am disturbed by the extensive coverage of the Revere trials because it seems to push everything else out of the paper — and in the nature of the case, this means that there simply was not very much coverage of women in the January 13 issue. I would like to see the coverage of women approximate half the content of the paper. GCN is about the entire gay community, both gay men and lesbians — or is supposed to be. I would like to see it that way. I would like to see more reviews of lesbian books and records — there is a growing women's culture which you should cover. In saying this I am not saying (as some will probably take my words) that there should be no coverage of gay men — instead, I would like to see it be approximately equal. There are women in the gay community too, which many gay men seem to utterly forget.

In regards to Chris Garten's letter about Elizabeth Stone House's benefit — I am afraid that it is the attitude of gay men such as Max Maven in his letter who make many women wish to have all-women events where we need not feel constrained by men.

I intend my words on sex between boys and men to be a contribution to the debate — they are not to be taken as a final pronouncement by any means. I believe that the views I hold are held by many lesbians, and that when gay men talk about this being a fundamental issue of gay liberation, they should think twice about whether their beliefs are as universally held as they think. I think that this problem occurs frequently — gay men speak for "all gays" when they are really speaking only for gay men, and often, not even all gay men.

Yours in struggle,
Rebecca Lesses
Santa Cruz, CA

the ranges of subtlety

Dear GCN,

I was dismayed to read Nancy Walker's statement that gay rights concern only "the rights of consenting adults" and not other matter of sex-ism, racism, ageism, as if they were completely separate issues. But I despaired at the tone with which she smeared those of us who (having once been children ourselves) are concerned with the child's right to sexual relationships.

But it is Roberta Stone's letter that prompts this reply. If Ms. Stone has "particular" qualifications by virtue of having a nine-year-old boy, then I can claim similar ones as the gay father of a seven-year-old son.

Ms. Stone's main point is that "when an adult is involved with a child in their teens or younger, there can never be 'free choice' or uncoerced consent on the part of the child." It is the absoluteness of that "never" that I find inappropriate, as well as the absoluteness in her notions of "free choice" and "uncoerced consent." (Do any of us, at 18 or 21 or 45, make utterly free choices?) Surely there are ranges of subtlety and sensitivity and understanding involved here, as in any other matter in which an adult and a child make decisions together — such as which school the child will attend, which parents the child will live with, which playmates the child will have, what the child will eat or when the child will go to bed.

The better teachers, parents, childcare workers are sensitive to helping the children, and themselves, make careful distinctions, and from these distinctions careful decisions. I agree with Ms. Stone that we must provide children "love, nurturance and a safe place to be," but I don't agree that when sex enters the picture it is, absolutely and de facto, "sexploitation." Surely love, nurturance, and safety can involve sexuality too.

We must beware of an absolute separation of sexuality from the total picture of child/adult relationships. Ms. Stone says: "It is up to the adult involved to separate their responses to the child's sexuality and responses to the child's emotional needs." I would say: it is up to the adult to recognize her/his sexual and emotional life, and to help the child recognize and understand her/his own sexual and emotional life. In order for that to occur more easily in individual cases, we need to free ourselves from the blanket condemnation of child-adult sexuality and the absolute notions about related matters that, as in the case of Ms. Stone, seem to accompany them.

Yours truly,
Michael Lynch
Toronto, Ontario

NEWS EDITOR

Gay Community News is accepting applications for the position of News Editor. News writing and editing skills needed. Please send resume to Richard Burns, GCN, 22 Bromfield St. Boston, MA 02108.

aclu

To the Editors:

Maybe David Ruben had some valid points about the ACLU on the national level from an historical perspective, although criticizing a non-gay organization for not loudly defending gay rights in 1952 seems a little incredulous since very few people were doing that in 1952. But he is totally wrong if he is trying to imply that the local affiliate, the Civil Liberties Union of Massachusetts, has been lackadaisical on gay rights.

CLUM has done more for gay people in Massachusetts than any gay organization or group of organizations. CLUM sponsored the first gay rights legislation in Massachusetts more than five years ago. CLUM lobbyist and associate director Joan Tuttle served on the Board of Directors of the Homophile Union of Boston (the first "straight" board member). And when she left CLUM two years ago to serve as assistant secretary of environmental affairs in the Dukakis administration, Tuttle continued to help gays in our battles with the MDC police.

It was through CLUM that the Supreme Judicial Court delivered the *Scagliotti* decision in 1977 regarding entrapment of gay men by plainclothes vice officers. CLUM was the one who threatened to shut down Garrett Byrne's "hotline." It was CLUM that called the meeting against the library arrests last March and is working on a multi-million dollar civil suit against the Boston Police. CLUM filed the amicus brief on behalf of Judge Bonin, and is currently suing the New Bedford Police on behalf of a gay man who was wrongly placed in "protective custody."

In other words, virtually every major legal achievement that gay community has scored in Massachusetts has been accomplished with the assistance of the Civil Liberties Union of Massachusetts. The failure to recognize and appreciate that fact, which I inferred from Ruben's article, amounts to impolitic ingratitude of the most irresponsible sort.

Some of our best friends *are* straight.

David Brill
Boston, MA

alienation

Dear GCN,

I doubt that your publication of David Thorstad's statement in support of man/boy sexuality will draw much approval from the readership. Most gay liberation publications hold a bitter enmity towards pedophiles, reflective of the fact that they feel that men loving boys will bring down the wrath of the straight community on the gay rights movement.

Because of this, I have never counted myself as gay. I found in every gay paper and policy statement either covert or open hostility aimed at any challenger of homophile orthodoxy. If "gay" meant that one could love only those of one's own age (as well as sex), then I could not be gay. I was, and continue to be, a pedophile.

After continuing in alienation for so long, it was something of a surprise to open a copy of GCN and read a public statement issued on behalf of the Coalition for Lesbian and Gay Rights directed at *supporting* man/boy love.

I've watched the gay rights struggle for years, contributing what I could when the need arose, hoping that the day would come when the movement would realize that the lover of boys is not their molester but their teacher, guide and companion. I hoped but didn't dare anticipate.

Many will condemn the CLGR for speaking and GCN for publishing. The straights will trumpet the news that the homosexuals really *do* want to "recruit" their children, and Anita Bryant will mount her white horse and ride again.

But from one lonely, anonymous lover of boys, please accept these heartfelt and humble Thanks.

Hackensack, NJ

happy new year

Dear friends:

Enclosed please find my check in response to your Dec. 7, 1978 appeal for funds. This amount in no way adequately expresses the respect which I have for the work which GCN does, but having not yet recovered financially from the "No on 6" campaign, it is the best that I can do at this time.

It is a great source of frustration to me, as I'm sure it is to you as well, that even the most visible, responsible, and effective institutions of the gay community must exist constantly on the brink of financial disaster. What a shame that with all the money there is in the gay community so little of it finds its way to you, to NGTF, to our community centers, or to any of the many worthwhile projects which exist. But I suppose it's part and parcel of a general attitude (not limited to gay people) of not caring, of not being committed, that keeps us from moving forward any faster than we do. If only a small part of all the resources of money, talent, skill which abound in our community were devoted to "the cause," we'd achieve all our goals in short order!

Ah well. Thank you anyhow for all that you have done and continue to do. A very happy New Year to all of you!

Sincerely yours,
John M. Tibbals
San Bernardino, CA

SPEAKING OUT

In the Statehouse and in the Streets

By Dee Michel

The age-old conflict between the radical and conservative elements of a political movement has once again shown up on the pages of GCN in the wake of David Thorstad's "Speaking Out" column on Man/Boy love (GCN, Vol. 6, No. 23).

Nancy Walker: Gay liberation . . . is primarily . . . a matter of achieving equal rights for gays in this society.

Allen Young: Gay rights legislation is a worthy goal, but it cannot be the whole measure of political and social change we seek.

In addition to the not surprising difference of opinion between the don't-rock-the-boat stance of Nancy Walker and her letter-writing supporters on the one hand and the more challenging views of David Thorstad and his partisans on the other, there is a problem of terminology. Nancy is confusing *gay rights* with *gay liberation*. They are not the same thing.

Gay rights is a much more narrow concept than gay liberation. It is political in the narrowly-defined sense of having to do with electoral politics. It is working to pass anti-discrimination laws and measures that guarantee the equality of homosexuals and heterosexuals under the law. This end is achieved through lobbying, letter-writing, electing politicians who are 'good' on gay issues, etc.

Gay liberation is a movement encompassing political action in the narrow sense and social action (which some people consider political in a wider sense). It means being free from all forms of gay oppression: laws that discriminate implicitly or explicitly; heterosexual images on TV, in the movies, in books and newspapers; pressure to conform to heterosexual/nuclear family standards from family, friends and psychiatrists. Positively, it means being gay and feeling good about it and being able to be openly gay anywhere. These ends can be met by means as different as coming out to one's family and spray-painting GAY IS GOOD on the walls of a public building. Not only is gay liberation more all-encompassing than gay rights, but since it seeks to do away with more aspects of our current society, it is thus more threatening to the order of things.

If Nancy Walker and others really think gay rights is all there is to gay liberation, do they think all of our problems as gays in this society will be solved by simply (or not so simply) passing gay rights laws everywhere? Lawyers will still call gay people on the witness stand 'slimy perverts.' Self-oppressed gays may no longer be afraid of being fired for being gay, but they will still be self-oppressed. Lesbian mothers and gay fathers may get custody of their children, but will still be ostracized by the PTA. The images that we grow up with of the traditional family: powerful, unemotional 'manly' fathers, weak silly 'womanly' mothers, with asexual, irresponsible children will still oppress us for not living up to them. They will still make us feel inadequate and suicidal at worst, or angry and revolutionary at best. Clearly there is more to be done.

Historically, it seems like the gay movement has become more respectable, less radical. But the gay movement, like any political/social movement is surely made up of radical and conservative elements. Some people see the problems lesbians and gay men have in our society as comparatively superficial. They generally have faith in the legislatures that make the laws, and in the police and courts that are supposed to uphold them; activists among

them will be likely to work only to make better laws. Others see the problem of gay oppression in a wider context, as part of a whole enterprise that is no good. They will make connections with other issues and groups for theoretical as well as pragmatic reasons. These people (myself included) have a basic distrust of the afore-mentioned institutions and will naturally either direct their energy for change outside the institutions or work to do away with them.

In general people focus their energy where their political inclinations lead them. Those who feel like organizing marches do so, those who think about connecting different issues and propagandizing about them do it, and those who lobby for good gay legislation will do that too. Everyone should be working on as many fronts as they can, getting the most people possible involved in any kind of gay action, consciousness or struggle; surely this will bring us the most success in the long run. We should work together when our interests are in concord and go our separate ways when they are not. We should also stop spending our time and energy worrying about how the other faction will bring the movement (if there is such a thing) to states of co-optation (the radicals' fear) on the one hand, or unpopularity (the conservatives' fear) on the other.

In the midst of the great pornography debate in *The Body Politic* that filled its pages with angry rhetoric from both sides, one writer, Eve Zarembo, stated this point beautifully:

We women have something to lose and little to gain by the removal of all restraints on the porno industry. *Other sections of society may see their interests differently.* (emphasis mine) To the extent that freedom for gay men to express their sexuality as they choose does not include the victimization and degradation of women, their interest in the abolition of all pornography laws is perfectly legitimate. What is not legitimate is any attempt to invalidate our concerns. *It is high time we stopped arguing who is "right" and who is "wrong." It is only playing into the hands of our common enemies. Let's work towards a realistic synthesis of all our legitimate concerns.*

Instances of this not so new pragmatic synthesis would not be hard to come up with. Imagine, for example, some radical activists thinking a particular gay rights bill pointless. They might nevertheless work to build a demonstration for the bill, realizing that the visibility of lesbians and gay men and the attendant publicity the event would generate would further their wider cause of gay liberation. Both coffee klatches with middle-class homemakers and draftcard burnings by crazy radicals ended the War in Vietnam. Gay oppression will be ended by both well-suited lobbyists in the State House and by outrageous cross-dressers in the streets.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

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IT'S EAR-CATCHING.

NEW YORK, NEW YORK

By Harold Pickett

NEW YORK CITY — I've just returned from *An Evening with Quentin Crisp*, presented Off-Broadway at the Players Theatre. In case anyone has forgotten, Quentin Crisp is the man whose life is the subject of the book and TV film *The Naked Civil Servant*.

I loved the film and didn't mind in the least that Crisp was an effeminate stereotypical homosexual. I viewed the film as something of a period piece, a historical document, even while recognizing that the type of homosexual it represented continues to exist in our culture. The film was a monument to one person's will to survive, with implications for the survival of all of us. It was an indictment of bigotry. No matter how lowly a person was thought to be, that person was entitled to compassion or, at least, entitled to be safe from physical abuse. The theatre *Evening*, however, failed to present these sentiments and offered others in the form of "style" that were truly offensive to me.

"Show respect for your elders?" At the risk of sounding like a naughty little boy, I have little respect for Quentin Crisp after this evening.

A comparison comes to mind between Quentin Crisp and King Tut. Both are well reviewed and well attended exhibits. Both have "style." Both are relics of a dead past. One of them has the grace of silence.

Quentin Crisp is this year's Fran Lebowitz. Last year, Lebowitz's book *Metropolitan Life* was hailed as being a major breakthrough. The book has style and wit. It's entertaining. It is also

completely self-centered, an obvious pose, socially unconcerned, and vacant of anything meaningful. Those same sentences apply as a review of *An Evening with Quentin Crisp*.

A friend described Crisp as "a modern Oscar Wilde." To a degree, this may be true. Wilde also suffered physically for being homosexual and was a flamboyant poseur. However, Wilde was a great artist and his wit had meaning as he exposed the complacent mores of his day. Crisp merely emphasizes an ostrich-like individuality. A fear of losing "individuality" is, by the way, why Crisp rejects social and political movements, as well as workers' unions. The height of Wilde's fame was in 1895. This is 1979. The world has begun several social revolutions since then which are far from completed. *Soul Of Man* indicates that Wilde would undoubtedly relate to the social struggles of 1979. Crisp, on the other hand, belongs to 1895.

Dressed in a black velvet suit, his blue-tinted hair swept up from the sides and curled at the top of his head, Crisp describes the evening as "a consultation with a doctor who is more ill than you are," whose mission is to cure you of "excessive freedom." "Protest has become a game any number can play," and if we can't "abide by laws handed down by our masters, pastors, and our betters," then we must place on ourselves "our own chains for limitations."

Such "limitation" supposedly becomes a quest for true identity, real "being," in a journey to the "interior" of ourselves. The problem is that Crisp doesn't return from the interior. He gives

a witty delivery to the thought that "Concern for other people is a mistake." Evita Peron of Argentina is held up as an example of real style. Another example is Andy Warhol, "famous for being famous." It is the stage which "gives the most direct route to self-fulfillment." Of course, "All the world is a stage."

Crisp dismisses such minor issues as unionism by saying, "A striker is one of many and they are all alike. Stylists are individual. There's only one of you and when the time for serious value comes, you will win." Win what? Crisp is such a prissy stereotype that there isn't a thing about him that is individual.

Yet, Crisp frankly admits that his whole lecture on "style" and the "idea of a life-style" which everyone can develop is something he got "from my agent when 60 years old." There is apparent value in having agents and theatrical tours. Despite the protestations that he is completely serious, I wonder how much of the "style" message was tailored to fit a dandy image at the suggestion of Crisp's agent.

It struck me as sad when Crisp said there were "never any social aspects to my physical relations" and that he "barely knew their surnames," even when meeting with the same person continued over a period of years. That compartmentalization reveals his true attitude toward his sexuality.

Crisp maintains that most effeminate men have satisfactory friendships with women. He mentioned one woman who was asked why she went around with homosexual friends. Her humorous reply was, "A friend who cuts the

back of your hair, pins you up, orders a taxi and *pays* for it is not to be sneezed at."

Such self-deprecating comments may play a large factor in gaining Crisp the positive reviews his show has received in the straight press. He is totally non-threatening to straight males. He maintains an air of British dignity and reserve. He is polite. Not only doesn't he rock the boat, he wants to pretend he isn't even in it.

On Jan. 9, New York's Gay Activists Alliance issued its 1978 "Dishonor Roll." Crisp received his mention "For going about the United States and Great Britain advocating that gay people not fight back even when they're being beaten, and for his favorite statement, 'No homosexual, no matter how noble, is as good as the lowest heterosexual'."

Crisp attempted to explain the second statement by saying, "The world belongs to heterosexual people and homosexuals must understand this." He thinks that the activists' goals are justified, but not the methods. Militant methods "bring gay people into headlong collision with the *sad* people and gays will lose because there are fewer of us. It's the nature of integration that we can't fight for it, but can only wait."

The goal is "to be ignored," when the labels no longer matter and no one cares. The distinction between "Us and Them" will disappear "mysteriously by time." Crisp doesn't say how, though, when the dichotomy exists even before we bring attention to it. I wonder whether the film would have ever been shown on national television had the gay movement not struggled to lay the groundwork. Crisp failed to answer the original charge as it was asked.

The audience, predominately gay, was mixed. The two, young straight couples sitting in front of me really seemed to enjoy the evening. Maybe some good will come of Crisp's new endeavor, but I doubt it. The audience was already sympathetic. They seemed to feel they knew and loved Crisp and obviously most, if not all, had seen the television film. They were pre-disposed.

Crisp is the perfect middle-class excuse for an evening of pretending to think. He is as charming as Laverne and Shirley, his delivery is almost as good as theirs, and his program is devoid of content. Quentin Crisp has nothing to say and says it beautifully.

Lesbian Mother

Continued from Page 1

offer very little relative to what the lesbian community to what the lesbian community could have raised."

"The Lesbian Mother's Defense Fund in Ann Arbor refused to help us because they were already handling a case and felt that they couldn't successfully take on more than one case at a time. By the way, custody was awarded to the lesbian mother in

that case. Her child was being molested by the father."

Having managed to pay only \$5,000 of the legal expenses incurred during the battle, Miller remains \$6,000 to \$7,000 in debt. Contributions are welcomed by the Margaret and Jillian Defense Committee, 3407 Michigan Union, University of Michigan, Ann Arbor, Michigan 48109.

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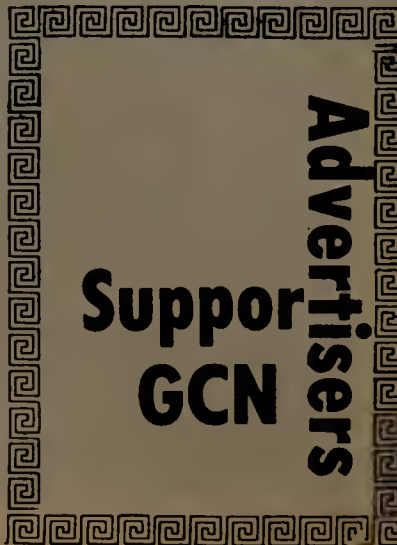
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Maureen Rafferty: Recognizing Our Victories

By Tommi Avicoli

Even to those who predicted the outcome, the overwhelming defeat of the Briggs Initiative still came as a surprise. It was our greatest victory as a movement, overturning a series of defeats of gay rights laws in several cities. It can be argued that Briggs lost because it was California and not a more conservative state like Florida or Utah. But the fact remains that a statewide referendum reaffirmed the rights of gays to be employed as school personnel. And on that very same day, in Seattle, voters refused to rescind a gay rights bill. Perhaps these victories will have a demoralizing effect on future gay rights repeal attempts.

Maureen Rafferty, a member of Wages Due Lesbians/San Francisco, was a leading spokesperson in the fight against the Briggs effort. Wages Due Lesbians/San Francisco was instrumental in drafting and circulating a letter to California legislators urging them to vote against Proposition 6. "All of Briggs' cries of morality have attempted to turn the attention from the real problem in the school," the letter said. "It is not surprising that he has no cost analysis for Proposition 6. In doing so, he would be raising the key issue in the schools — the LACK OF MONEY. We know that every time the classes get bigger, the walks to school longer, and the teachers more overworked, our children have less of a chance."

"Despite Senator Briggs' accusation that lesbian women are 'recruiters,' it is women who face the threat of rape, sexual harassment and violence . . . We agree with state school Superintendent Wilson Riles that, "Whether they are heterosexual or homosexual they have no business indoctrinating our students."

Ms. Rafferty was in Philadelphia recently as part of a nationwide speaking tour. I spoke with her just prior to her speech at the University of Pennsylvania.

GCN: How was the Briggs Initiative defeated?

MR: A really critical thing that happened in the whole Briggs campaign was that lesbians really did have a voice. One of the things "Wages Due Lesbians" was involved in was publicizing the letter we wrote to legislators, where we tried to bridge the gaps between different women — between lesbians and straight women. We talked about what we as lesbians have in common with all other women and how our fight around our children and our fight in the schools are really similar.

What was really clear in the massive no vote on Proposition 6 was that people saw their stake in defeating it. No one wants the state in their bedroom. No one wants to be told they have no choices.

GCN: Did the fact that it was happening in California also have something to do with the victory? Could a similar victory have been achieved in another, more conservative state?

MR: I think for sure it helped. I think that the power gay people have been able to build is really strong in California. Whereas if it happened in another state, it might not have been a landslide.

GCN: Did the fact that big name people like Ronald Reagan and Jean Stapleton voiced opposition

to Proposition 6 help to mobilize people?

MR: I think that it does tend to mobilize people if those people identify with those (stars). I know that a lot of women can identify with the role Jean Stapleton plays. In the case of Ronald Reagan, it was really wise of us to use the state against the state. In a lot of leaflets they said, well, this is what Ronald Reagan said. I think it was critical to be strategic about that and to use (his statement). The supposed right wing that there's this scare about, we can use them against themselves.

GCN: How can we do that?

MR: If we address groups that people are saying are the new right wing. If we look at some of the issues they're posing, they're posing some of the same problems we feel in our lives. Part of what goes into the new right wing scare is a scorn for say, housewives, who supposedly don't like the ERA. Then there are these women over here who aren't housewives who like the ERA. And I think real connections between these groups of women can be made. There are a lot of issues like economic issues that really do bring us together.

GCN: What are some of the reasons lesbians are seen as bad role models in child custody cases?

MR: The main reason — and it doesn't get put down in the books as the reason — is that lesbians are refusing to be dependent upon men. I think it can be lots of other things too. The truth of what is going on is that they're afraid that children will think they have a choice. That is what lesbians and all women are about — we want to be able to let our children have choices. And they see that as a real threat. We're not raising them that they have to be lesbians or gay men.

GCN: How did you feel about the TV movie "A Question of Love"? MR: I thought it was a real show of our power that it got on. It made me feel a lot more visible. I think that it would have been good if there could have been more commentary after it was over about what's happened since . . . that more and more lesbians are winning their custody cases.

GCN: What do you think of TV's treatment of lesbianism in general? Neglectful?

MR: Yeah — really! (laughs) I've rarely ever seen lesbians shown on TV. And when we are shown, it usually is in some kind of depiction where we're really different from all other women. That's why I thought this show was particularly good — it showed that we were like all other women. Some of us have short hair, some of us have long hair, some of us are nurses, some of us are truck drivers. We really are a diverse group and we're everywhere! Usually the depiction is that we're lonely old women who teach in the schools and . . . are out to terrorize kids, if not seduce them.

GCN: Do you ever find yourself so frustrated with having to tell people over and over that we really are a diverse group, and we're just like everyone else, that you just want to give up?

MR: Not really. I haven't felt that. Before, when I felt really isolated as a lesbian, (I felt) that there was no way to connect to straight women, to black women, to the different sectors of women who were not like me or exactly in

my situation. But I feel now that wherever I go, I'm not me representing myself, but there are a lot of other women I can point to who are lesbians. I think it gets more and more evident. Just the IWY conference in Houston last year. A lot of the women in that room knew what stake they had in it — knew women who were lesbians, knew their fight was connected to that of lesbians, to the fight we're making not to be dependent on men. So it was a feeling that I didn't have to explain it until I was blue. The women really knew it.

GCN: What exactly are the "wages due lesbians"? What does the name mean?

MR: It's the wages that are due every woman who is doing unpaid

housework, and we're *all* doing it. We've formed groups of just lesbians because we want those wages, too. (We want) that economic independence, too. We're women too and we're doing the same kind of work as most women are. We get the same kind of low wages when we go outside of our homes to do work. We want more money to do that. We suffer the same kind of violence in the streets as other women — we want the same kind of compensation.

GCN: Is there a chance of Briggs introducing another Proposition 6?

MR: He said he was going to.

GCN: Do you think the overwhelming defeat of his Initiative will discourage him from doing that?

Bob Kunst: Defeat as Victory

By Tommi Avicoli

Bob Kunst is one of the founders of the Transperience Center, a growth and counseling center in Miami Beach, Fla. He was also one of three authors of the gay rights ordinance passed by the Miami Metro Commission in early 1977 which resulted in the repeal campaign that skyrocketed singer Anita Bryant to national attention. He was a founder of the Miami Coalition for Human Rights, a group he later split from to form the Miami Victory Campaign.

Following the defeat of the gay rights bill in a public referendum in June, 1977, Bob Kunst was one of the few activists in the Miami area to declare victory in the face of what most of the rest of the nation saw as bitter defeat. One of the reasons for calling it a victory, he contended, was that gays received millions of dollars of free publicity for the cause of gay rights.

A year later, Bob Kunst along with Alan Rockway and Melody Moorehead, also of the Transperience Center, gathered the necessary number of signatures to place the issue of a "full equality" bill on the ballot in an attempt to pass gay rights in Dade County. That attempt received severe criticism and no support from the local gay community. Operating with limited funds, Kunst managed to bring in more votes for gay rights than in the previous year. Again, though the "full equality" bill went down to defeat, Kunst declared a victory.

GCN: You've been criticized for attempting to pass a second gay rights bill in Dade County. Why did you do it?

BK: To break all the mythologies . . . the mythology that first of all, sensitive people are passive people, which is a heterosexist concept. Bryant and the power structure assumed that because you defeat the gays, they'll go back in the closet. The gays who haven't defined themselves did go back in the closet.

GCN: Didn't the Transperience Center have a CETA grant cancelled because of the Bryant thing?

BK: We had our grant illegally cancelled by the Bryant witchhunt. We decided to fight. The whole thing was a sort of snowjob. We gave them 52 pages of documentation just on our first six weeks of operations. And there they were — 350 screaming Christian mothers demanding our blood and the thing was illegally cancelled. We said, oh you, motherfuckers, boy have we been had. We trusted you all along. It took them three months to find a legal excuse. In the meantime we're pending in federal court with . . . probably *THE* landmark case of the century on affectional and sexual preference. We're suing the U.S. Secretary of Labor, the Department of Labor, Dade County, Monroe County, Hialeah, Miami, all of their mayors, CETA, and four members of their consortium. We're charging them with conspiracy, discrimination, harassment, and breach of contract.

GCN: Why did you break off from the Coalition in 1977 and form your own group — the Miami Victory Campaign?

BK: When it came time for the election suddenly we had the reactionaries in the gay movement saying, oh my god, you can't talk about lifestyles. So we decided to split ways. We're not going to compromise lifestyles when we were getting people out of the closet. So Alan Rothway and I formed the Miami Victory Campaign . . . and had \$20,000 in two days. The Coalition had \$400,000 and spent the rest of the time in the closet. Only once did they go out and pass out leaflets. They had excellent commercials on TV, but that doesn't win elections. Visibility does. And we knew it because we were out on the streets. We had a completely different view of what the election was developing. We didn't give two members guns, we didn't have bars on our windows, and we didn't have police standing guard. Alan and I were very free — and I got many threatening letters and phone calls. We didn't operate from a position of paranoia.

MR: It should discourage him. I think claiming it as our victory is an important thing to do. I fought many years to be out there and this really validates that, and it gives (other women the chance) to be out there because there is some kind of legal, public thing that has passed. I think that getting the word out about this victory is important. A lot of the left . . . are saying that it's not a victory.

GCN: Why is it?

MR: A lot of groups in San Francisco said it was a hollow victory or a defeat because the Death Penalty bill passed.

GCN: What's the connection between the two?

MR: Briggs sponsored both of them, and (he's) the right wing, so the right wing won. So we didn't

have a victory.

GCN: How do you respond to that?

MR: I think that people aren't ready for victories. There's this incredible wave of defeatism going on and people are planning in advance all these defeat rallies and then once we have a victory, people are saying we won a privilege. And we have to be careful how we use the privilege. Or we really owe these politicians something now. I don't think I owe the politicians anything. I think that voters voted them in to represent us and we represented ourselves when we voted and said no on 6.

GCN: How should lesbians and gay men be organizing in 1979 — within the system? Outside the system?

MR: I think we should be organizing for what we need. That's what I was going to talk about tonight — organizing autonomously as lesbians and really putting out what we need.

GCN: Is there a bad image for the movement to be projecting? Some movement leaders have said that certain segments of our community give us a bad name and shouldn't be out there in the spotlight.

MR: I do think we need diversity, and . . . we might have to use different tactics to get different things also. What happened around the organizing against Briggs was that (respectability) was the strategy with certain elements of the gay community. What we

lost in that strategy of presenting respectability was that the issue was not addressed. It was addressed in this way like, "I'm a respectable person, you should like me." We have to put out that as women we're making a fight of not being dependent on men. And as gay men, how gay men want to be with children. A lot of times they talk about (gay men as teachers) as role models, but I see it as work — work that's always been seen as women's work. What does that mean? What are they (gay men) trying to free themselves of? Those issues needed to come out. If those issues had come out more, it would have been a lot better than this whole respectability trip.



Maureen Rafferty

We didn't lose on June 7 . . . what we did in essence was get a hundred million dollars worth of publicity [and] got the gay issue out of the closet once and for all after 500,000 years of oppression.



Bob Kunst and Alan Rockway

We're suing the U.S. Secretary of Labor, the Department of Labor, Dade County, Monroe County, Hialeah, Miami, all of their mayors, CETA, and four members of their consortium. We're charging them with conspiracy, discrimination, harassment, and breach of contract.

GCN: And you feel you didn't lose on June 7, 1977?

BK: We didn't lose on June 7 . . . what we did in essence was get a hundred million dollars worth of publicity [and] get the gay issue out of the closet once and for all after 500,000 years of oppression. So that every little kiddie in the country would know what the word gay was. We also got Bryant to prove the case of discrimination. So one of the reasons we decided to put the issue back on the ballot was [having been to] Wichita and St. Paul, we came to some very basic conclusions.

GCN: Such as?

BK: In every campaign, Bryant had come up with the signatures so she had a "for" vote. In many instances people voted for Bryant by accident, including my own mother whom I had to remind twice that day how to vote no. So not only are we saddled with dealing with the intimidation and the anxiety about the lifestyle . . . we first have to teach them how to vote. So we decided hey, we're going to take the issue to the people. We were not going to allow the homophobes to say they won a victory — under any circumstances.

GCN: But you lost again in 1978!

BK: We had a \$3900 budget. Most of the bars wouldn't even let us in. With that we got 140,000 votes which was 48,000 more than the \$420,000 both of us had in 1977. At the same time we dropped Bryant down 15,000 heads despite the fact that she had to spend over \$50,000 to stop us. This is what she admits to — \$50,000.

GCN: And that was without the full support of the gay community?

BK: Without any support from the gay community! The Coalition came in the last week with a token effort. Ruth Shack . . . said what are you trying to do, make me lose? She was obviously catering to what every politician in this country was doing — looking at Bryant and saying, oh my god, we can't take a stand on ERA, consenting adult legislation, abortion, or gay rights. So Bryant had accomplished everything she wanted — she nipped everything in the bud.

GCN: But didn't the second defeat also play into her hands?

BK: Oh no. The point is we broke all the myths surrounding it. We got 28 votes per dollar spent.

GCN: Weren't lesbians pretty invisible during the 1977 campaign? The leadership was all male.

BK: Not in terms of us. Alan and I are very strong feminists. But our thing is not being tokenistic. Our situation is the only time we work with people is if they have enough courage to stand with us and not play bullshit games. The lesbians were not willing to come forward so I didn't blame anybody on that. When Melody [Moorehead] came forward, we immediately integrated into a three way situation. She's got a masters in counseling and she's an upfront lesbian . . . feminist. Melody debated Bryant on TV. It was the first time a woman had made an approach against Bryant. Anita wouldn't go on the same program. They had to split the show. She'll never meet with us. She can't handle it. None of them can handle it.

GCN: Wasn't the large Hispanic community ignored during the 1977 campaign because gays thought they would go over to Bryant's side anyway?

BK: Yes, because that was part of their own racism. They automatically assumed that this was a conservative versus liberal issue, and Alan and Melody and I knew right away it wasn't. We had a national news clipping service and we started finding out . . . the reaction to what we were doing. We had gotten 200 newspapers to endorse [us] but they weren't all major papers. We were getting a lot of little papers. The Homestead News Leader [endorsed us and they're] KKK country. We lost the News and Herald, supposed liberal papers and picked up [reactionary] publications.

GCN: Why is that?

BK: Because it's not a liberal versus conservative issue. It's a question of emotional sexual security versus insecurity. If you're secure with yourself

you don't hassle other people. It was brilliant strategy on the part of Bryant. Bryant's the holdover of the Nixon era that didn't get caught by Watergate. This is the one issue that could make people forget Watergate and Vietnam . . . [and through which] she could form a massive coalition and put liberal Jews, blacks, KKK, and nazis all in one bedroom.

The moment we saw Bryant we said, my dear, you are a brilliant piece of material for us to use. We had to teach the lady how to be a good homophobe. She didn't even know what she was talking about. So the first thing we did was to send her our news releases. She got ours before we sent them out to the straight press just to make sure she'd follow the same language so we'd know how to counter it.

GCN: You're still advocating the boycott of orange juice, aren't you?

BK: Not just orange juice, [but] Texaco, Arco gas, Coors beer—

GCN: I thought the thing with Coors was settled.

BK: Not with us. Our issue is to simply take a list of products and tell the corporation executives look, we're not buying [them] — not until we have federal legislation. You know all the politicians, you pay them off anyway, good — talk [to them about gay rights]. When you feel you're getting hurt enough, we'll have our legislation. [With] Florida Citrus, it's not a question of Anita Bryant. I'm probably the only gay in the country next to Alan and Melody who supported her right to a job. I want her in those commercials. Everytime she appears, she stops 10,000 people from drinking orange juice. Sales were down 22% in 1977; down an additional 14% in 1978.

GCN: But they claim it's not because of Bryant!

BK: Of course. They're not going to give us any credit. When I see old people in Miami Beach and they describe to me how they're puncturing tropicana orange juice cartons, I'm kinda freaked out. And when I look at the gays who are still drinking it, I say to myself, as soon as gays want to stop their oppression, they'll stop playing their bullshit games. [We're boycotting] Arco, Texaco, Coors, Coca Cola [which owns Minutemaid], all of Florida Citrus, and Delta Airlines which fired a gay immediately after the 1977 election and [then] re-hired him, knowing full well what was going to happen. Delta thinks it's arbitrary firing!

GCN: Can we make enough of a dent in their profits to cause them worry?

BK: [It's already] cost Florida Citrus \$300 million and they don't know what to do. They're afraid to go in any direction. They're afraid to budge away from Bryant because they'll get the Baptist retaliation, which has already been threatened, and they're afraid to come with us.

GCN: What has Arco and Texaco done?

BK: Texaco Corp. asked Bob Hope not to make any Anita Bryant jokes, and Arco gave money to Briggs.

GCN: Are you planning to introduce another gay rights bill?

BK: Of course. Next year. We told the people you can set your clocks by us.

GCN: Are you going to keep going it until it passes?

BK: I don't think we'll have to do it more than one more time.

GCN: Will you have the support of the gay community next time?

BK: I feel that we will. I think the gay community has learned a big lesson. Now what we're preparing to do is put it on the presidential primary in 1980, so that anyone who even dares to run for President is going to be inundated with us. I don't just want a victory — I want a landslide. I want it so big that it pushes the right wing out of circulation. We're not going to introduce the lame brain legislation [NGTF] is talking about. We want solid stuff. We want to talk about opening up billions of dollars of funding into mental health and social services, for all alternative lifestyles not just gays. 83% of the community is into alternative lifestyles; only 17% is into the nuclear family, which we have nothing against. But I don't want 100% of the dollars to go to 17% of the people.

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**Walls to Roses:
Songs of Changing Men**

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By Christopher Garten

"Golly Gee Moses/Walls are
tumbling to the ground/
I can see roses/Springing up all
around".

—from Jeff Langley's title song

This album of ten songs, "the conception of a 17-member collective of men ... (who have) tapped resources within (themselves) that men have traditionally left untouched" raises many questions about the relationship of political efforts to artistic efforts. Is art that is used *primarily* as a vehicle for ideas valid? What separates propaganda such as promotional advertising from politically enlightened art — merely the *intention* of the creator? Is a truly creative process even possible within the limitations of mass oppression such as commercialization of virtually *everything*, the will to conform, and much of the public's cultural (as well as political) paralysis? How does the politically active artist avoid making work that is not "dated", superficial, sentimental, or inaccessible to a large audience?

From the ample program notes:

... we know how the narrow limitations patriarchy imposes on us keep us from realizing our humanity more fully ... We must credit the women's and gay liberation movements for leading us to examine the meaning of masculinity in our culture ... a few of us who felt moved in a musical direction began writing songs reflecting our own experiences ... we are unified in our commitment to replace a society which values white, male heterosexual prerogatives with one which is truly egalitarian with regard not only to sex and sexual orientation, but to race, ethnic background, age, creed and class ... our selection of material deals with many of the issues we wanted to cover ... the album does not make entirely clear the connection most of us assume between male dominance and the nature of the world-wide capitalist, imperialist and militarist systems. How to achieve that in *musically satisfying ways* remains a problem ... Some of us came to the project with vocal and instrumental talents, as well as with classical music backgrounds that could not be *conveniently* integrated into the songs. (italics mine)

The inclusion of much written explanation (as with poets at readings whose remarks are longer and more interesting than their poems)

suggests that perhaps the songs on this album cannot stand on their own.

Despite the laudible goals of this collective, they could have made their songs more original. Ironically, these "changing men" do not venture far from the "straight" boundaries of unimaginative popular culture, the "lowest common denominator" of commercial music. I hope the collective will outgrow these derivative tunes and arrangements, as well as many of the uninspired word lines, of this first album in future efforts. I hope their music can become a truly new expression of the new discoveries about themselves and their possibilities they have made.

I think we grow individually and collectively by challenging and awakening ourselves and each other to deep and evolving realities. We create our culture. We *are* the culture. The artless, the superficial, the copies of copies, do not nourish but deaden us.

Walls to Roses can be heard as inspirational music. For the many men who need encouragement to change for the better, these songs will no doubt inspire them to come out, to re-evaluate traditional male roles and to express themselves as "changing men." I am also impressed with the good sound quality of the record. It is suitable for radio play, perhaps theater and film scores, as well as for the home turntable.

"Gay Spirit" is a happy experience. Charlie Murphy's words and music are lively and direct. His singing, Michael Hussin's conga, and the instrumental break featuring Cercie Miller on alto sax and Ray Makeever on flute, are confident and tasteful, as is the unaccompanied part-singing at the end, with Chris Tanner, Marcia Taylor and Eric Gordon.

The two songs by Blackberri make inventive use of varied tempo, dynamics and instrumentation. They lack some of the slickness, as well as the better diction and mixing, of many of the other songs, but his stylish singing makes his words poignant. The first song, "The Flowers, the Weeds", tells "one person's story ... about a young, gay male growing up in Amerikka." Effective are the imitation of the vocal line on Makeever's flute and the jazzy ending, when the composer's unaccompanied voice is answered by Miller's sweet sax and the flute's low-register fade-out. The second, "When Will the Ignorance End," has some uncomfortable moments when the words seem to have been squeezed into the tune with a crowbar, but

the vocal chorus and rich accompaniment are appropriate to the song's message, the unity of political struggles. From the notes:

Human rights in this country are in serious danger. The waves of repression are coming on strong. The Bakke decision, failure to adopt the ERA, the recall of gay rights and the continued attack on people of color and women are not isolated incidents and they cannot be defeated by any single issue organization or coalition ... we've got to win together. Blackberri's guitar, Ginny Bales' bass, Hussin's percussion, David Greenberg's guitar, Kenny Arkin's piano and again Miller's sax combine for an infectious reggae style.

The other highlight of the album for me is Chris Tanner's song "The Sensitive Little Boy" because its words are the most gay and witty of any, and his singing is sexy and pretty. Tanner peruses many of the stereotypical, though real, plights of gay males growing up in our society: "I'm the latent homosexual/I'm the closeted queen/I'm the sensitive little boy that bullies treat so mean/I'm the faggot/I'm the fairy/I wear skirts instead of jeans/and in my left ear (and in my right ear, and in my nose) I wear an earring."

About some of the other songs ... Tanner's "Brothers," in the manner of a melodramatic ballad complete with broken chords on piano and echoed vocals (a la Brenda Lee), is about "another suicide casualty/another soul to be missed" and the need for men to share each others' sorrows and joys. One chorus is sung in Spanish. "The Matadors," by Geof Morgan ("Hail the matador, he's our champion") is a facetious comment on machismo, emphasized by a high-Las Vegas musical arrangement (the cellist didn't want to be credited because she supports women's issues but not gay liberation) that I imagine Neil Diamond would just love to sing to. "Are You Karen Silkwood?", by Fred Small, who also does lead vocals and guitar, is about the infamous nuclear power political murder.

Words to some of the remaining songs, such as "Sweet sister, dear brother/Tears fall from the sky/The pain of this world/Can make the earth cry"; or "They say opposites attract/And hearts are just like magnets that/Justify priority/To some (romantic) fantasy/But likeness bears a bond that lasts/Our commonness a knot tied fast"; or "Was it playing with toy trucks there in the sand/That I first felt your impression on my heart?"; or those that open this review, "Golly Gee Moses", etc., wear thin quickly.

My response to the questions I posed at the beginning of this review is that I believe the future of our gay culture, and human culture in general, depends not on subjugating artistic efforts to ideology, but on integrating ideology into art works worthy of our ideas. We all imitate and learn from others. The challenge is to educate ourselves about the achievements of such seminal gay, though not Gay Movement, songwriters of the 20th century, such as Benjamin Britten or Kurt Weill, or the outrageously influential rock 'n' roll performer Little Richard. Artists can take them as models, rather than the drab stuff that keeps us, to varying degrees, tranquilized, obedient, repressed and isolated. The best works of art and entertainment stimulate our senses with arresting images and sounds, lucid forms and vivid styles.

I appreciate these songs and the people who made them — what they stand for. The note ends:

Though we will continue to change in the years ahead, this album stands as a partial statement of our collective view of the world at this time."

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NGTF is seeking applicants for the position of Co-Executive Director, to replace Jean O'Leary, who has resigned effective June 1979. The Co-Executive Directors are responsible for the overall administration, fundraising and development of NGTF and its state offices. They are presiding officers of the executive and administrative work of the organization and are chief liaison to other organizations and institutions.

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ODYSSEY OF A UNICORN

Going Bananas

By Nancy Walker

I was born during a time of great respect for authority, or maybe, as my mate frequently suggests, I am merely Hebraic, as opposed to Hellenic, bound by the letter of the law rather than its spirit. However that may be, I always go in the "in" door and out the "out" door. I walk on the right side of the street, go up or down (as the case may be) the right side staircase, drive at the speed limit, never pass on the right, "cross at the green, not in between." When the traffic signal says, "Don't Walk," flashing its ominous red, my companions may tempt fate, but I either run or stand still.

It should be no surprise then, that I exhibit profound respect for bananas. When I was a kid, Chiquita Banana reigned supreme in the realm of tropical fruit, and I memorized, along with the "Pledge of Allegiance" (first saluting and then with my hand pressed solemnly over my heart in the gesture deemed more appropriate by the military for the use of the non-military) and the "Star Spangled Banner," Chiquita's musical warnings. Chief among her prohibitions was, "Never, never put bananas in the refrigerator. No, no, no, no." That became a motto emblazoned forever upon my tongue.

Whatever I should encounter in this vale of wrath and tears, whatever dragons I should have to slay, whatever inner demons demolish, I would *never, never* put bananas in the refrigerator. Those darling yellow torpedoes are supposed to like the "climate of the very, very tropical equator."

Either you like bananas or you don't. In even years I don't. In odd years (very odd) I do. It's 1979, a year for bananas. They're not any hell, in soups or stews, but sometimes they make dry cereal bearable — if you drown both bananas and cereal in enough cream not to taste either. Bananas contain potassium (in case you're interested, or even if you're not) and they are binding (get your milk of magnesia ready or mix bran with the bananas).

But "ah, my foes, and oh, my friends," how in the name of dear old Chiquita do you *keep* bananas? Why am I plagued by what should be so simple? I live in an elderly building in Boston's Back Bay. In the summer the place sizzles. In the winter, it's hotter (unless, of course, the wind blows. Then there's no heat at all. I suspect our central heating unit is an obscenely large candle that gets blown out when we need it most). So, we do have equatorial climate, which saves much money on trips to Florida that we do not have to take. But what about the bloody bananas?

Barred forever from the relaxing cool of the refrigerator, they have to be stationed somewhere. For sanity's sake, instead of keeping them in a more colorful place like one of the hall bookcases or in a dresser drawer, by tacit compliance (I thought) my lover and I decided to keep them in plain view (for the benefit of the roaches who don't go to Florida either) atop the toaster-oven located in the kitchen.

Before you can keep them 'c. eat them (the proper goal for all bananas is to be eaten) you have to choose them at some local banana emporium. This is a delicate operation requiring exquisite perceptions and the ability to forecast the future. You must know when you intend to eat the bananas and how long it takes them to become "flecked with brown and have a golden hue," which is when "they taste the best and are the best for you." OK. Now the trick is to find bananas that are pale, with green tips, if you want them to survive in the tropical heat of your homestead until tomorrow and tomorrow and tomorrow's breakfasts. Beyond that, the situation waxes utterly hopeless. Remember, unless the wind blows out our candle and provides a little timely cool, it's going to be even more hopeless than that. If, for some strange reason, you want to eat the fair fruit on the date of purchase, you buy one that's already flecked, race home, and devour it as soon as you've crossed your threshold and kissed the mezuzah.

By now you may be wondering if our typesetter switched articles, sending something madly gay to a banana guild publication and substituting its copy for ours. Not so. My lover and I have a chronic banana problem. It is a disease similar to several others we have shared over the years of our co-vivance. Whenever there remains in our always overloaded larder only *one* of anything favored by both our sets of taste detectors, that last remnant becomes the focus of an intensely waged war of nerves.

The stage is set. Last Friday night, on our weekly foray into the never-never land of gourmand's delights, we paused reverentially before our local supermarket's banana display, and inspected every bunch, debating the virtues of these over those, this over that. Finally we settled upon one group of four already faintly flecked and ready to go, and a single one, greener and unspotted, which we hoped would outlast the heat long enough to be palatable on Monday. The others were fated for the weekend's festivities.

Everything seemed to be going along quite well. The bananas were billeted in their accustomed place on the toaster-oven. They marched, noble soldiers all, single file into our gastro-intestinal tracts, with hardly a morsel relinquished to the marauding roaches.

Then came Monday morning. By now, the dear, once greenish thing was showing considerably the ravages of time. It had shriveled slightly (they do, you know), and the gold had intensified. It was as spotted as a dalmatian pup. *And* it was the *last* banana. I had lumbered into the kitchen, taste buds a-twitter with expectation, planning to make my "breakfast of champions" — Wheaties covered with sugar, cream and *banana*. There it was. Stark. Alone. Speckled, spotted and forlorn. I thought, "She'll want this for tomorrow. It's the last one. I can't eat it." So, of course, I left the banana and ate the Wheaties.

Tuesday morning (my lover is out before 8 o'clock), I stagger

into the kitchen, expecting La Banana to be just a memory. There it is again. More shriveled, more spotted, still darker in color. By now it's looking almost dangerous. But I can't eat it. I want her to have it. After all, in the market it was she who had chosen it. I leave her a note saying, "I love you. Eat the banana," and stick the note through the handle of the coffee pot.

Wednesday morning. I am *sure* the banana has gone to the Happy Hunting Grounds. Wrong again. It stares mutely up at me from the toaster-oven top. The poor thing is even further shrunken. It is no longer spotted. The flecks have joined forces to form brown blotches all over the fruit. It feels a little soft to the touch. Even the roaches make a point of avoiding it now. I want it, but want more for her to have it, before it is really too late.

When my angel of mercy comes home that evening I say, "Honey, why didn't you take the banana? I left it for you." "I saved it for you," comes the reply. "Please, eat the goddam banana. I *know* you like it for breakfast. I love you," say I. End of conversation.

Thursday morning. I enter the kitchen with half-averted eyes, glancing hopefully-fearfully at the top of the toaster-oven. Empty! I am ecstatic. She ate the banana at last! I have an errand to run, so I decide to skip breakfast, thinking, I'll buy more bananas on the way home, have one for brunch, and we'll be all set.

I do my errand and find myself back at the banana display. They are on sale, five pounds for a dollar. "Control yourself," booms loudly inside my head. "Yes, I know, I know," I answer, and take the requisite care and time choosing six little look-alikes that should get us to next Monday.

I come home and bring my provender into the kitchen, study the six bananas to find the ripest one, and gingerly separate it from the bunch. I take Wheaties from one cabinet, my bowl from another, and, as I deposit them on the counter top where I prepare my olympic breakfast, what do I see?? The old BANANA! now one solid brown blotch, half its original size and rather limp. It is perched on a note from the light of my life, which says, "I love you. Eat the banana."

I don't know whether to laugh or cry. But now it is all right to eat it because I have restocked the roach pile with golden glory, and my beloved will be able to eat a new banana on Friday.

Salvation would be never to fancy the same foods, or never to have *one* of anything left. But I don't know how to manage such a simple thing. If we buy even numbers of items, somehow she arranges to eat hers more slowly than I eat mine, so she has one left when all mine are gone, and then she offers me hers and I refuse it until it is stale, rots or disintegrates, depending on what it is. Sometimes I do the same thing to her. It's impossible. It's crazy. It's true.

This morning my mother called and told me she has sent us a package of very special grapefruit and oranges. Oh, God. I promise not to tell you what happens . . .

TELEVISION

Confronting Youth Suicide

A LAST CRY FOR HELP
on WABC-TV, Friday, Jan. 19.
Starring Linda Purl, Tony Lo-
Bianco, Grant Goodeve, and
Shirley Jones.

By Eric Rofes

One of the major issues that the gay community has yet to face is the issue of suicide. Far too many gay people internalize society's oppression and become filled with self-destructive feelings. While Tim LaHaye's assertion in his book *The Unhappy Gays*, that "50 percent of the suicides in America can be attributed to homosexuality" is an incredible overstatement (LaHaye cites no study or survey as a source of this "fact"), being gay puts us in a high-risk category as far as suicide goes. It's time for this taboo subject to come out of the closet.

Last week WABC-TV presented *A Last Cry For Help* as their "Friday Night at the Movies" presentation. The movie focuses on the alarming issue of youth suicide in a sensitive, direct manner. Sharon, portrayed by Linda Purl, is an all-American looking high school cheerleader who seems to have everything going for her. Soon we see that she is a very depressed person. She lets her grades fall, appears listless and bored, runs into a crowded city street without looking at the truck that almost hits her. When Sharon, after a fight with her parents at the dinner table, runs off shouting "I wish I was dead," the message is clear: Sharon is a potential suicide.

With the help of the Los Angeles Suicide Prevention Center, the film's producers show us exactly the kind of behavior that impels a young person to suicide. Sharon's mother insists that her daughter has "no right to be unhappy." Her art teacher makes her feel warped for not painting scenes of bright apples and happy children. The boy she is seeing manipulates her into having sex (her first time) and then quickly loses interest in her. Her only source of warmth is her dog Buttons. Unfortunately Buttons is old

and sick and, one day while Sharon is at school, her mother has him put to sleep. In addition to losing the dog, the message is spelled out to Sharon clearly: if one is sick or in pain; he's better off dead.

A few days later, when no one else is home, Sharon swallows a bottle of her mother's sleeping pills and, before we know it she's in the hospital getting her stomach pumped, then committed to the psych ward. In the ward she meets Jeff Burgess, a student at Berkeley who has also just tried to kill himself. Somehow, the two teenagers manage to form a bond in the brief time they spend together. When Jeff is sent back to Berkeley and Sharon returns home, they stay in contact, survivors of the experience of suicide.

As soon as Sharon met Jeff, I knew why he had attempted suicide. Tall, good-looking, athletic Jeff had to be gay. When I mentioned this to my friend who was watching the show with me, she said, "You're wrong. They'd never bring gay issues into this movie." As it turned out, we were both right.

Several days later Sharon, again depressed and suicidal, calls Jeff at Berkeley and arranges to meet him in Santa Barbara. Sharon wants to spend the night with him, they go to a motel, embrace and — lo and behold — beautiful Jeff can't do it. Sharon claims she wants love not sex and just needs to be held. Jeff seems agreeable to that.

The next morning we see them on the beach. Jeff to Sharon: "I'm sorry I disappointed you." Sharon to Jeff: "You didn't. It wasn't sex I was after. It was love." The next shot is Sharon on the bus heading back to L.A. and Jeff, with a foreboding look in his eye, waving goodbye.

Jeff writes her a letter, mails it, and gets into his car. He drives on the highway out of town, steers the car off a cliff, and all everyone knows is that he died in a car accident.

When Sharon gets his letter, a suicide note, she flips out but manages to survive. The movie ends with the hope that, with

good counseling, and the co-operation of her parents, Sharon will survive her troubled times.

It is not certain, from the movie, that Jeff was troubled by homosexual feelings. All we know is that he was impotent with women and that his failure to have sex with Sharon keyed off his suicide. The tone of the movie, however, somehow left the impression that this attractive young man was queer (maybe because of his stereotypical cold, aloof father). In any case, the movie captures the circumstances surrounding many gay-related suicides in an unprecedented manner. Young people, isolated, filled with myths about being gay, see the only alternative as death.

We do not know how many youth suicides are gay-related. We do know that suicide among the young (14-23) has risen 300% since the 1950s and that suicide is now the third largest cause of death among this age group (following accidents and homicide). Youth suicide is so alarming that state agencies are finally addressing the difficult issue. In Massachusetts, the Massachusetts Committee for Children and Youth has established Project Assist to educating young people, and people who work with young people, about suicide. Realizing that gay youth are a high risk group, the committee asked me, as a member of the Advisory Board of the Committee for Gay Youth, to join the project's board to assure that gay issues are addressed by the project.

A Last Cry For Help is an impressive movie because it shows the warning signs of youth suicide in a clear, though not didactic fashion: an unconscious death wish, loss of appetite, boredom, giving away prized possessions. It also shows young people in distress in a manner that is not exploitative. The pain that Sharon and Jeff experience is portrayed with realism and sympathy. Perhaps this movie will help people hear a "cry for help" and act on it to prevent the senseless death of a young person in pain.

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BOOKS

Strategies for Non-Violence

Liberation Without Violence

Edited by A. Paul Hare
and Herbert H. Blumberg
Totowa, NJ: Rowman and Little-
field, 1978. 368pp. \$19.50

By John Kyper

This is an activists' handbook about utilizing the principles of nonviolence. The editors have sought, successfully, to combine the studies of social change and conflict resolution. They have selected fifteen illustrations of what they call the "third party" approach, written by participants of the actions they describe. These constitute the body of the book.

The accounts have been categorized according to whether the peacemaking role was partisan or nonpartisan, performed across international borders or within one's own country. A partisan case is defined as one in which

activists attempt to change an unjust situation: racial segregation in America or the salt tax in British India. In a nonpartisan case activists perform as mediators between hostile groups: in ethnic strife or between demonstrators and police.

Examples are given for each type of case: In an excerpt from *Why We Can't Wait*, Martin Luther King describes the organizing of the Birmingham campaign. James Schrag illustrates a non-partisan national case with his experience as an observer during the Wounded Knee occupation. International actions include the Sahara protest team, which attempted to cross East Africa in 1959 to a French nuclear testing site in Algeria; and an attempt to reconcile Greek and Turkish communities in a Cypriot village.

A final section discusses analysis and application. One chapter reviews different theories of

change. "Applying the Third Party Approach," the concluding chapter, examines the steps necessary to facilitate change.

Liberation Without Violence is well-edited and, generally, easy to read. The extensive 50-page bibliography deserves special mention. It includes not only the traditional topics like disarmament and peace action, but the whole gamut of social change issues: ecology, sexism, housing, poverty, black liberation, anarchism, etc. In his introduction, editor Blumberg embraces a holistic view of social change, a spirit that pervades the book. Unlike sectarian ideologues who attempt to subordinate struggles like feminism, gay liberation or ecology to the Real Struggle, he welcomes a healthy diversity. It is an important addition to the library of anyone concerned with the necessity of changing society.

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We get many requests from gays in prison to put pen pal ads in for them. Limited space prevents us from printing as many of these ads as we would like to, since the prisoners do not have the funds to pay for their ads. We will print more if anyone out there is willing to contribute. For each \$3 we receive we can print one more pen pal ad. Send checks to Penpals, GCN Box k92. (c)

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If you want us to print your ads, please write very neatly and plainly. Print or use typewriter if possible. Fancy, smell or closely-pecked writing is unreeable and letters so wrtitten will be discerded from now on.

27, WM, brn h, brn e, 5'8", 190, love to swim, push iron. Lanzon S. Ussery 033437, 23-1101, P.O. Box 747, Starke, FL 32091. (25)

GWM, 23, Pisces. L.P.N. by profession. 6'4", bl e, 185, muscular. Hobbies: wt lifting, camping, hiking, plants & animals. Hope to correspond wth someone who wants to be loved for I have abundance of love to give. Gay W. Wesley 251786, P.O. Box 777, Monroe, WA 98272. (25)

GWM, 33, release July 79, would like to hear from sincere gays. I will ans all letters. Billy Smith, Box 900-34739, Jefferson City, MO 65102. (23)

GWM, 19. Your letters will help pass my time. Mike Malin, Box 900-33945, Jefferson City, MO 65102. (23)

Would like to become good friends and build long lasting friendships or relationships. Gerald V. McDonnell 36119-115, P.O. Box 1000, Oxford, Wiscnsln 53952. (23)

25, 6'2", 175, love sports, would like to correspond wth anyone who wishes. Gerald Delancey-026084 — A-18, P.O. Box 221, Raliford, FL 32083. (26)

25, single, blnd h, bl 3, med bld, 6'2", 180. Quiet, reflective, born in Berlin, Germany. Like reading, writing, weight-lifting, bike riding, swimming. Will ans all lets from sincere persons. Wm. T. Bellville, 151-686, P.O. Box 5500, Chillicothe, OH 45601. (26)

GWM 22 would like to hear from sincere gays. I am being released Apr '79; will answer all. Steve Thrash, Box 90-27145, Jefferson City, MO 65102. (24)

GWM, 6', 160, blonde h, bl e, early 20s. Please write; will answer all and will include picture of myself. David Palmer, 7 Farrell St., Burlington, VT 05401. (24)

WM, 20, blnd h, bl e 5'10", 150. James Cooper 055091, P-2-S-5, P.O. Box 747, Starke, FL 32091. (23)

GWM, 34, Into body building & sports. Release July '79. Is there anyone out there to utter a kind word or two to a confined lonely gay person? Will ans all sincere letters. William Ferril Smith, Box 900-34739, Jefferson City, MO 65102. (25)

28, blnd h, bl e, 6' 1", 180, sk meaningful & lasting rapport w/others. Also help ir relocating. Expect to be released this yr George E. Hakaim, 141-671, Box 5500 Chillicothe, OH 45601. (25)

27, 6', 165, bl h, brn e. Hobbies: reading poetry, music, making friends. Interested in gay companion 22 or older. Lavell Walker 059772, P.O. Box 1100 (Box 1585), Avon Park, FL 33825. (25)

GM, 19, Leo, lt brn h, hazel e, 5'11", 150. Pls bear in mind that I do not write unless you're sincere and capable of building a relationship. Daniel Blankenship 055776, P.O. Box 747, Starke, FL 32091. (25)

Black man, lonely in need of someone to correspond with. No liars, drunks or phoneys. Please send plc w/first letter. (M or F). Johnny Jones 056715, N-1-N-8, P.O. Box 747, Starke, FL 32091. (25)

Yng man in need of friend, interested in meeting gay person. Race, age don't matter as long as person is nice. Earl Sutton 016142, P-1-S-8, P.O. Box 747, Starke, FL 32091. (25)

28, 5'7", 170, brn h, brn e, 19" arms, 49" chest. Into body building. White, no family or friends, love playing pool & skating. Orville A. Tiffany 056598, Box 488, Polk City, FL 33868. (25)

Lonely, seek friends & meaningful correspondence. Will ans all. 25, 5' 6", 140, blk h, brn e, single, no ties. James Lattimore 143-103, P.O. Box 45699, Lucasville, OH 45699. (25)

WM, 5' 11", 169, brn h, emerald e. Eddie Witt 061150, 1370, P.O. Box 1100, Avon Park, FL 33825. (25)

M sks correspondence w/GMs. Brn h, brn e, 6' 3", 155, 23 yrs old. Will ans all. Terry Crutchfield, B-039230, Q-2-W-1, P.O. Box 747, Starke, FL 32091. (25)

Bi, 23, 5' 8", 165, very lonely sks meaningful relationship w/intent of union after release in 16 mos. Especially fond of effeminate types. Race, creed, color, age unimportant. Lorenzo Staten 047930, S-3-N-12, P.O. Box 747, Starke, FL 32091. (25)

Want to correspond w/all concerned persons, will ans all letters. Capricorn, hobbies are chess, music, dancing, sports of all sorts. Ralph Mather 151-102, P.O. Box 69, London, OH 43140. (25)

Blk, 36, blk h, brn 3, 178. Love sexy thing.. Wm S. Lee 147628, P.O. Box 5500, Chillicothe, OH 45601. (26)

25, 5'9", 145, enjoy corresponding w/ other gay folk. Duane Dias 028844, P.O. Box 747, W-1-S-7, Starke, FL 32091. (26)

Letters like visit to this lonely guy. Antonio Colin, Box 900-33655, 3A-226, Jefferson City, MO 65102. (26)

ORGANIZATIONS

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Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00

BOSTON UNITARIAN UNIVERSALIST GAYS AND LESBIANS (BUUGL), an inclusive group of religious liberals working to provide opportunities for community building among lesbians and gay men, meets every Sunday evening at the Arlington St. Church, 355 Boylston St., at 7:00 p.m. Lesbians especially welcome. For more info call Bob Wheatley at 742-2100. (D49)

GAY SWITCHBOARD OF NYC
When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from 3 pm until midnight. (20f)

In New Jersey, the Gay Activist Alliance, Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship; Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090. (VII/23)

BOSTON GAY CATHOLICS
Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30 p.m. For info. contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 536-6518. (7-10)

METROPOLITAN COMMUNITY CHURCH OF WORCESTER
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AFFIRMATION
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Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

NH LAMBDA
Box 1043—Concord, NH 03301. 332-4440, 673-8348, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

FEBRUARY CLEARSPACE EVENTS

- Feb 1 - Women's Activity Ping. 7 PM
- 1 - Men's Activity Planning - 7:30
- 4 - Steering Committee Mtg. 2-4
- 5 - Intro. "Coming Out Process" 7 PM
- 6 - Fundraising Meeting 7 PM
- 6 - Building Committee Mtg. 7 PM
- 7 - Men's Chess & Checkers 8 PM
- 9 - VALENTINE DANCE - 8 PM
- 11 - Bowling & Brunch - 11 AM
- 12 - Men's Dart Tournament - 1 PM
- 12 - Intro. "Coming Out Process" 7 PM
- 15 - Education Committee Mtg. 8 PM
- 16 - Pot Luck Supper - Game Nite 6:30
- 17 - Women's Dance 9 PM
- 18 - Steering Committee Mtg. 2-4
- 19 - Intro. "Coming Out Process" 7 PM
- 19 - Facilitators Planning Mtg. for "Coming Out Process" Course 8 PM
- 20 - Men's Disco Dance 8 PM
- 22 - GET ACQUAINTED BENEFIT at PARADISE 8-11
- 24 - X-Country Skiing 9 AM
- 24 - Coffee House — Amateur Nite 8 PM
- 27 - Arts & Crafts Nite 8 PM

CLEARSPACE 876-0215 or 646-8598 485 Mass. Ave., 4th flr., Cambridge

INTEGRITY/WESTERN MASS.
Gay Episcopalians and their friends meeting Jan 28, 7 pm in front of St Johns Church, 157 Elm St, Northampton. Eucharist, discussion, fellowship. For info call (413) 584-1189. Write 129 Spruce Hill Ave, Florence, MA 01060. Margaret Rutman, Convenor. (27)

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$15 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave., Rm. 506, New York, NY 10011.

PUBLICATIONS

FOCUS
A monthly journal of fiction, articles, poetry, book reviews, etc., by, for and about gay women. 1 year subscription (12 issues) \$8. Sample copy 75c. Always sent in plain envelope. Focus, Box GCN, 1151 Mass. Ave. Cambridge, MA 02138. (c)

The Wishing Well: The largest Nat. Magazine featuring hundreds of self-descriptions of gay women (by code number) wishing to write and meet with confidentiality. \$2.50 per Issue. Also escorted group travel tours for gay women. Box 664, Novato, CA 94947.

Before you stop trying to find a lover try us. Advice, Fantasies, Personals. Twelve issues \$10; sample \$1. You're Not Alone, P.O. Drawer 8398CH, Atlanta, GA 30306. (c)

FOCUS, journal for gay women, needs contributors. If you write short fiction, essays of interest to lesbians, or poetry, please send it to FOCUS c/o DOB, 1151 Massachusetts Ave., Cambridge, MA 02138. There is no payment, but it is fun to see your work in print. and you do get free copies of the issues in which your work is published. Include SASE for return of material not accepted for publication. (c)

GAY SCENE — The Picture Homophile Monthly in 8th Year of Publication. News From Everywhere; Movement News; King's Reviews (Stage, Screen, Book & T.V.); D.D.'s Best Bets; Lesbian Life; Articles; Nude Plaything of the Month; Religious News; Personals; and More. Send \$1 for sample copy. \$8.00 for 12 issues (in Plain Envelope) To: REGIMENT, Box 247, Grand Central Sta. NYC 10017.

AUTHENTIC BOOK OF MEN'S SEXUAL FANTASIES
To be published. Please send complete, detailed, candid sexual fantasies to Christopher Lloyd, Dalmation Press, P.O. Box 695, New York City 10013. Not necessary to include name. (27)

NEW ENGLAND BAR GUIDE

<p>CONNECTICUT</p> <p>HARTFORD</p> <p>NICK'S CAFE HOUSE 1943 Broad St. (203) 522-1933</p> <p>TONY R's 170-174 High St. third world</p> <p>THE WAREHOUSE CAFE 61 Woodbine St.</p> <p>CHEZ-EST 238 Columbus Blvd.</p> <p>BANANA 148 West Service Rd.</p> <p>EVERGREEN Webster St. (women)</p> <p>NEW HAVEN</p> <p>PARTNER'S 365 Crown St. (203) 624-5510 (separate women's room)</p> <p>NOBODY'S FAULT 334 Whalley Ave.</p> <p>DUNGEON 130 Crown St. (203) 776-6404 (leather & levis; men)</p> <p>THE PUB CAFE 168 York (203) 789-8612</p> <p>PARKWAY 1574 Chapel St. (203) 776-1608</p> <p>NEW BRITAIN</p> <p>THE OASIS 20 Chestnut St.</p> <p>NEW LONDON</p> <p>FRANK'S PLACE 9 Tilley St.</p> <p>THE CORRAI 727 Bank St.</p> <p>SAI TY DOG Pequot Ave.</p> <p>NEW MILFORD</p> <p>THE ANSWER CAFE 235 Danbury Rd. Rte. 7</p> <p>WATERBURY</p> <p>CLUB CAFE 384 W. Main St.</p> <p>WESTPORT</p> <p>THE BROOK 919 Boston Post Rd. East (203) 226-6204</p> <p>Vincent's Disco 925 State St. East</p>	<p>MAINE</p> <p>AUGUSTA</p> <p>FLO'S TAVERN N. Belfast Ave. (Rte. 7) (207) 622-4393</p> <p>LEWISTON</p> <p>BLUE SWAN Canal St.</p> <p>PORTLAND</p> <p>PHOENIX 83 Oak St. (207) 773-5695</p> <p>ONE WAY 10 Union Place</p> <p>ROLAND'S TAVERN 413A Cumberland Ave. (207) 772-9159</p> <p>OGUNQUIT</p> <p>ANABEL'S Rte. 1 (at Maine St.) (207) 646-8453</p> <p>ORONO</p> <p>LUNA BASE ONE Rte. 2 (disco; mixed)</p> <p>MASSACHUSETTS</p> <p>BOSTON</p> <p>BOSTON EAGLE 88 Queensberry St. 247-9586 Leather. Men. Thurs. Club Nite, Sunday Brunch 3PM. Movies Mon. & Tues. 8PM</p> <p>THE BAR 252 Boylston St. 247-9308 Disco dancing, mostly men.</p> <p>CARNIVAL LOUNGE 39 Boylston St. 338-7159 Dancing. Mixed.</p> <p>CHAPS 27 Huntington Ave. 266-7778 Food. Men.</p> <p>CLUB 76 76 Batterymarch St. 542-3377 A place for women and their friends</p> <p>DARTS 271 Dartmouth St. 536-8200 Dancing. Men.</p> <p>DELIVERY ENTRANCE At The House Restaurant 12 Wilton St., Allston 783-5701 Men & Women. "It's Different"</p> <p>HARRY'S PLACE 45 Essex St. Dancing. Men.</p>	<p>HERBIE'S RAMROD ROOM 12 Carver St. 338-8577 Leather. Men. Sunday Brunch 7PM Thurs.</p> <p>JACQUES 79 Broadway 338-7502 Mixed. Dancing.</p> <p>NAPOLEON CLUB 52 Piedmont St. 338-7547 Dancing Fri., Sat., Sun. Men.</p> <p>PLAYLAND 21 Essex St. Men (some Women)</p> <p>119 MERRIMAC 119 Merrimac St. 523-8960 Dancing. Men. Tues.-Thurs. Buffet 9-11PM</p> <p>SAINTS (Call 354-8807) Women</p> <p>SOMEWHERE 295 Franklin St. 423-7730 Disco Dancing, Mixed. Sunday Brunch 12-2PM</p> <p>SPORTER'S CAFE 228 Cambridge St. Men. Movies Mon., 5PM Sunday Brunch 3PM</p> <p>TOGETHER 110 Boylston St. Disco Dancing. Mixed.</p> <p>1270 1270 Boylston St. 261-1257 Disco Dancing. Mixed (mostly Men)</p> <p>TWELVE CARVER 12 Carver St. Men</p> <p>BROCKTON</p> <p>ENRICO'S LOUNGE 20 Legion Pkwy (617) 588-9716</p> <p>BOB'S PLACE 44 Centre St. (617) 588-9976</p> <p>CAMBRIDGE</p> <p>PARADISE 180 Massachusetts Ave. 864-4130 Talking, mostly Men</p> <p>LOWELL</p> <p>COSMOPOLITAN CAFE 511 Market St.</p> <p>LYNN</p> <p>FRAN'S PLACE 776 Washington St. (617) 595-8961</p> <p>MR. DOMINIC'S 34-36 Central Ave. (617) 595-9051</p>	<p>NEW BEDFORD</p> <p>FRIENDS AND LOVERS 145 N. Front St. (617) 993-9436</p> <p>THE MEETING PLACE 1447 Acushnet Ave. (617) 994-7674</p> <p>THE R&R CLUB 78 Covet St. (617) 995-8247</p> <p>NORTHAMPTON</p> <p>THE GAYLA Main St.</p> <p>PROVINCETOWN</p> <p>THE ATLANTIC HOUSE Masonic Place (617) 487-3821</p> <p>THE CROWN AND ANCHOR 247 Commercial St.</p> <p>THE TOWN HOUSE 291 Commercial St. (617) 487-0292</p> <p>MS. 247 247 Commercial St. (Women)</p> <p>THE PIED PIPER 193A Commercial St. (617) 487-1527 (Women)</p> <p>POST OFFICE CABARET 303 Commercial St. (617) 487-0098</p> <p>RANDOLPH</p> <p>RANDOLPH COUNTRY CLUB (617) 963-9809</p> <p>SPRINGFIELD</p> <p>THE FRONTIER 19 Pearl St.</p> <p>THE PUB 382 Dwight St.</p> <p>ARBOR LOUNGE Washington St.</p> <p>TYNGSBORO</p> <p>DIROCCO'S CABARET Frost Rd. (Rte. 3A) (617) 649-9186</p> <p>WORCESTER</p> <p>ISAIAH'S 11 Thomas St.</p> <p>NEW HAMPSHIRE</p> <p>LACONIA</p> <p>BRICK YARD MOUNTAIN INN Rte. 3, Weiss Beach</p>	<p>MANCHESTER</p> <p>CLUB 484 484 Chestnut St. (603) 627-4797</p> <p>MANCHESTER CIVIC CLUB Merrimack St. (603) 623-8264</p> <p>TUDOR CAFE 361 Pine St. (603) 623-9310</p> <p>NORTH CONWAY</p> <p>CAFE MUSE & CAPTAIN QUIG'S BAR Main St. (603) 356-2313</p> <p>PORTSMOUTH</p> <p>SEA PORT CLUB Rt. 1 Bypass (603) 436-9451</p> <p>RHODE ISLAND</p> <p>CENTRAL FALLS</p> <p>MARTY'S 176 Railroad St. (401) 728-5460</p> <p>NEWPORT</p> <p>THE VENETIAN ROOM 5 Farwell St. (401) 847-1748</p> <p>DAVID'S 28 Prospect Hill (401) 847-9698</p> <p>PROVIDENCE</p> <p>FIFE AND DRUM 123 Weybosset</p> <p>THE GALLERY 194 Richmond St.</p> <p>MIRABAR 109 Eddy St.</p> <p>1 A BOHEME 83 Dorrance St. (401) 621-8681</p> <p>SMITHFIELD</p> <p>THE TOWN AND COUNTRY CLUB Farnum Pike (401) 231-1180</p> <p>WOONSOCKET</p> <p>THE HIGH ST. CAFE 281 High St. (401) 762-9740</p> <p>VERMONT</p> <p>BELLOWS FALLS</p> <p>ANDREW'S INN (802) 436-3966</p> <p>BRATTLEBORO</p> <p>FLAT ST. DISCO (Gay crowd on Wed.)</p>
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CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

27 sat

USA — The Gay Media Task Force requests that all monitor "Just One of the Boys" a CBS-TV production concerning a high school basketball player who is suspected of being gay. The program will be aired in Boston on WNAC-TV, Channel 7 at 8pm. Comments on the program are to be sent to Mr. Don O'Brien, CBS-TV Program Practices, CBS-TV, 51 W. 52 St., New York, NY 10019.

Boston — The Irish Republican Club of Boston will present "The Furies of Mother Jones," a rousing tribute to one of America's great Irish labor heroes [sic] and to the mining families of Appalachia. A benefit for the Irish Republican Club at 7:30pm, Music Theatre, YWCA, 140 Clarendon. Tickets \$5. For more information call 648-0717 and 643-5986 (evenings).

Cambridge, MA — Lesbian and Gay Folk-dancers will perform their strange and delightful frolics at Phillips Brooks House, 3rd floor, near Harvard Yard from 4 to 6pm.

28 sun

Boston — The Boston Unitarian Universalist Gays and Lesbians, Clarke Room, Arlington St. Church. Topic: The UU Gay Scene, USA with speakers from Norfolk, VA, Atlanta, and Houston. Refreshments.

Boston — The Lesbian Task Force of the Boston chapter of NOW will hold an open house for all women interested in meeting current members and learning about the upcoming activities and projects. 2pm to 4. Pickney St.

Nawport, RI — Everyone is invited to a benefit brunch at David's by the Bay. For the Gay Community Services of RI and the Gay Help Line. 2pm. \$3.50 at the door.

30 tues

Lynn, MA — The North Shore Gay Alliance will hold a special meeting at 7 pm. For more information call 927-2605 or 599-1057.

NYC — Integrity holds an auction of goods, skills and services contributed by its members and friends. 8:30 pm at the Church of St. Luke in the Fields, Hudson and Grove Sts. in the West Village.

Maplewood, NJ — The Organization for Gay Awareness presents Claude Hersh, Coordinator of the Gay Law Student's Caucus at Rutgers University Law School, to speak on legal issues facing gay people today, 8:30pm at St. George's Episcopal Church, 550 S. Ridgewood (corner of Woodland Rd.). \$2 donation for non-members, and \$1 donation for members. Call Barry (201) 746-6196 for directions.

1 thurs

Cambridge, MA — Clearspace women's activity planning meeting at 7pm and men's activity planning meeting at 7:30pm. Held at the exciting new offices of Clearspace, our community center, 485 Mass. Ave. For more information call 876-0215.

2 fri

Lexington MA — Lexington will never be the same after the Lexington Theatre Co. presents "Boys In the Band" tonight and also on the 3rd, 9th and 10th at 8 pm. Held at the Diamond Jr. High. Tickets \$3, for more information call 861-0696.

3 sat

Cambridge, MA — The irrepressible Lesbian and Gay Folkdancers will gyrate from 2:30 to 5pm at the Phillips Brooks House, 3rd floor. Near Harvard Yard.

4 sun

Boston — Judge Margaret Burnham, advocate for Angela Davis and Ella Ellison, will speak on "Black History: Its Implication for 1979" at the Community Church of Boston, Morse Auditorium, 602 Comm. Ave. at 11 pm. Child care available.

6 tues

Boston — Integrity/Boston will hold an author's party for Rev. Clinton Jones, author of *Understanding Gay Relatives and Friends, Homosexuality and Counseling*, and *What About Homosexuality* at 8:30 pm, Emmanuel Church, 15 Newbury St. Refreshments served. Contributions requested at the door. For more information call 547-4676.

Providence, RI — "Married Gays — Can it Work?" will be discussed at this evenings Gay Rap Group, 7:30 pm, 5 Junction St. Call (401) 272-9247 for directions.

Waltham, MA — Former Sgt. Leonard Matlovich speaks at Brandeis Univ. on his ongoing fight with the USAF. Usdan Student Center, 451 South St., 8pm. Tickets \$4 or \$3 with a college ID. For more information call 647-2167.

7 wed

Boston — The general meeting of the Gay Business Association will be held at the 1270 from 7 to 9pm. There will be a panel discussion by John Ward, Richard Rubino and Arthur Goldsmith, Esqs.

Salem, MA — Leonard Matlovich will be speaking at Salem State College, in the Day Lounge, Union Building at 8pm.

8 thurs

NYC — The Committee of Lesbian and Gay Male Socialists will hold a talk and discussion entitled "The Selling of 'Macho Man,'" 61 4th Ave., 3rd floor at 7:30pm. Free.

9 fri

Baltimore, MD — Author Sister Jeanine Gramlick will speak on "Lesbians and the Church" following the Dignity Service at St. Vincent's Church, Fallsway and Fayette St., 8pm.

10 sat

Long Island, NY — The New Coalition for Human Rights of Long Island is sponsoring a Long Island Gay Summit Conference at 7 pm. (The Shah has declined to attend). For more information call (516) 661-0588 or (516) 665-7373.

11 sun

Cambridge, MA — The New England Women's Symphony will present its second concert of the season, celebrating the centennial anniversary of Radcliffe College and featuring a varied program ranging from early Baroque to Contemporary Music for both chamber ensembles and full orchestra with chorus. At Sanders Theatre, 3:30 pm. Tickets \$5, \$3 for students and senior citizens. This

concert is wheelchair accessible and choral music will be translated for the hard of hearing.

13 mon

Storrs, CT — "Interpersonal Group for Men" Facilitators: Tim Taylor and Robert Willson. Ten sessions beginning that date 8-10 pm. Center for Personal Growth, 4 Gilbert Rd. For more info call (203) 486-4737.

16 fri

Northampton, MA — There will be an autograph party with Mary Daly, theologian of women's being at Womanfrye Books, 68 Masonic St., from 5 to 7 pm. Refreshments will be served. Free of charge.

18 sun

Long Island, NY — New Coalition for Human Rights of Long Island will hold a board meeting at Club Emanon, Copiague at 5pm. For more information call (516) 665-7373 or (516) 842-9775.

Cambridge, MA — Little Flags Theatre presents a benefit for Redbook: "Winds of the People" — "Vientos del Pueblo" at 7 and 10 pm. People's Theatre, 1253 Cambridge St. Tickets \$5. For more information call 491-6930.

Cambridge, MA — Open community discussion on racism at Amaranth, The Women's Restaurant, 134 Hampshire St. Sponsored by the Bessie Smith Memorial Collective 2 pm. All women invited.

Cambridge, MA — Amethyst Women is sponsoring a drug and alcohol free dance for Lesbian recovering alcoholics and women who would like to attend a drug free event. Old Cambridge Baptist Church, 1151 Mass. Ave., 9 pm. Suggested price \$2.50. Bring snacks and a candle to share.

Mar. 9-11

NYC — National Gay Legal Conference — formal papers and workshops on aspects of "Strategy and Tactics of Gay Rights Litigation" and "The Professional and Public Role of the Gay Lawyer" New York University School of Law. Write: Lesbian and Gay Law Students, 33 Washington Sq. NY, NY. 10011.

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